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5392

THREE
SERMONS
VPON MARKE,
THE NINTH CHAP.

ter, 22.23. verses.

CONTAINING
fifteene Doctrines, the
particulars whereof appeare in the
next pages following.

By Robert Cleauer.



LONDON

Printed by T C. for *William Welbie*, and are to be sold
at his shop in *Pauls Church-yard*, at the signe
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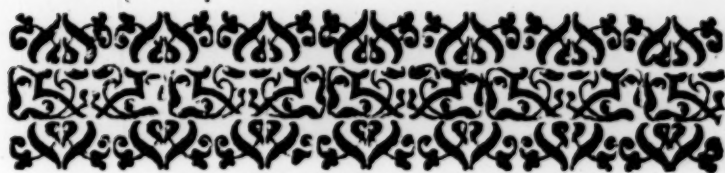
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THE DOCTRINES OF THE THREE

Sermons vpon Marke, the 9. chap-

ter. 22. 23. verses.

(**)

SERMON I.

DOCT. I.



That Sathans malice is bent euen a-
gainst our bodies.

2 That Gods owne children
with their faith haue some mixture
of vnbeliefe.

3 That loue makes men to beare others bur-
thens as if they were their owne.

SERMON II.

DOCT. I.

Where Christ helps any one in mercy, he
first helps his heart.

2 That no man hath faith at command.

3 The faithfull are strongest and happiest.

A 3

4 Faith

4 Faith and godly sorrow may well goe together.

5 Christians must see and acknowledge their graces.

6 Faith shewes men their corruptions, and moues them to seeke helpe against them.

SERMON III.

DOCT. I.

CHrist doth all in due time.

2 Enemies of Gods Children shalbe rebuked.

3 Sathan is desirous to bereaue vs of our senses and limbs.

4 A word of Christs mouth is sufficient to helpe vs out of all distresses.

5 It is all one with Christ, to driue the diuell out, and to keepe him out.

6 Sathan neuer seemes more masterfull then when he is ouer-mastered.





The first Sermon.

MARKE. 9.

Verse 22. *And oft times hee casteth him into the fire, and into the water, to destroy him: but if thou canst doe anie thing, helpe vs: and haue compassion vpon vs.*

23. *And IESVS said vnto him, if thou canst beleene it, all things are possible to him that belieneth.*

24. *And straight way the father of the childe, crying with teares, saide, Lord, I beleene, helpe my vnbeliefe.*



He occasion of these words is declared in the beginning of this historie: which was this, that a certaine man had a childe possessed by the diuell, which had made him dumbe and deaffe, and that from his childhood; in so much that he could neuer speake nor heare in all his life:

This man in the absence of Christ, brought him to his Disciples, hearing that they had dispossessed others, and therefore hoping to finde the like successe for himselfe: But when they had made triall, they found themselves vnable to cast the diuell out of his childe: wherevpon their aduersaries were readie to insult and triumph ouer them. In the meane season our Sauour commeth among them, readie to vndertake the cause of his poore

B

Dis-

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Disciples against their enemies; the father of this distressed childe doth forthwith hasten vnto him, and enters into speech with him: Now these wordes do containe part of that conference which passed betwixt them; wherein wee may note these three things:

1. First the petition of the man, with the reason of it: he besought our Sauour if he could doe any thing, that hee would haue compassion on him and his sonne, and minister comfort vnto him, by giuing deliuerance vnto his childe, from his miserable estate wherein hee was: and to moue him vnto greater commiseration, he relateth vnto him in what sort Satan did tyrannize ouer him, *casting him oft times into the fire, to burne him, and into the water to drowne him.* Verse 22.

2. Secondly, our Sauours answere, where wee may obserue, that as the man came with an [*If*] saying, *If thou canst doe anie thing*: so hee answereth him with the like; *If thou canst belieue this*: that is, if thou canst bee perswaded of my power, that I am able to doe this, thy sonne shall be helped (for that must needs be supplied) and hee yeeldeth a reason thereof, *all things are possible to the belieuer*, vers. 23: and therefore this is is not impossible: as if Christ Iesus should haue saide; Whereas thou makest question whether I can dispossesse thy sonne or not, know this, that if there be any doubt, it is on thy part, not on mine: if thou canst belieue, thou shalt finde, that neither this, nor any other matter is too difficult for mee: this our Sauour speakes, for the helping of his weake faith.

3. Thirdly, wee may note the replie of this man vpon Christ his speech; hee *crying with teares*, said, *Lord I be- lieue, helpe mine vnbeliefe*: vers. 24. Where we see that he acknowledgeth the grace of God, that hee did belieue in part: and withall, his owne weakenesse, that hee was troubled with vnbeliefe: against which, hee desireth Christ

Christ to helpe him; that is, to cure him of it, to giue him strength against it, and deliuerance from it. And thus much for the order and sence of the wordes; verse 22.

And oft times hee casteth him into the fire, and into the water to destroy him:] whence obserue this doctrine, that

Satan is not onely an enemy vnto the soules of men, but also vnto their bodies.

Doct. I.
Satan's malice
is bent euen
against mens
bodies.

Hee doth not onely seeke their destruction spiritu-
allie by drawing Gods wrath vpon them: but also cor-
porally, by bringing afflictions & miseries vpon them;
as here wee may see by his cruell dealing towards this
childe: albeit he had gotten an habitation in him, which
was a thing wherein hee much delighted (as may ap-
peare by this, that hee counted it a torment to be cast
out, where once he had taken possession;) yet hee vsed
great violence towards him, casting him into the fire,
and into the water, being content to relinquish and lose
his holde, so that the childe might be destroyed. The
like wee may reade in this same Euangelist, in his first
chapter, where mention is made of one possessed, whom
the diuell caused to flie from, and to eschew the compa-
nie of men, and to liue in the mountaines, and in the
graues, and to knocke himselfe with stones, and so to a-
buse that strength which he had giuen him, to his owne
great hurt and torment. So also in his dealing with *Iob*, *Iob. 1.*
and with his children and seruants, we may obserue how
willing hee is to take libertie to hurt mens bodies, when
it pleaseth the Lord to graunt it vnto him.

Mark. 5. 8.

Mark. 5. 5.

Iob. 1.

And for the further confirmation of this point,

Let vs first take experience for one reason, to conuince
vs of the truth hereof, and that in the limmes of Satan,
who being led by his spirit, doe plainly manifest of what
disposition their maister is: now concerning them, it
is said, that *the workes of their father they will doe*; and of
Satan, it is said, that *he was a murtherer from the beginning*: *Iohn. 8. 44.*

Reason 1.

1. Iohn. 3. 12.
1. Sam. 18. 10.
11.

whence it may be concluded, that the more diuellish men are, the more murderous and bloudie mindes they carrie: and therefore when the diuell was entered into *Iudas*, he presently fell to practising against his maister: and *Caine* being of that euill one, slue his brother: and when the euill spirit came vpon *Saule*, he laid about him with his speare, with full purpose to haue bereft *Dauid* of his life: and so it is with swaggerers and drunkards, and such like hellish persons, when they haue no enemies to fall out with, they drawe their weapons on their friends, and many times murder their owne companions: which is an euident demonstration of the cruell affection that is in *Sathans* members, euen towards the bodies of men.

Mark. 5.

Againe, this may be another reason of the point, that *Sathan* carrieth a deadly malice against all the creatures, (as we may see in his desire to enter into the swine) and therefore much more vnto mankind: and that not onely against the Image of God renewed by the spirit of Christ, but euen against those remnants thereof that are remaining in the nature of man: whence it is, that he is so violent against their bodies, and seekes to torture them as well as their soules, as carrying some stampe and impression of Gods workmanship in them.

This point serueth,

Yfe.

First for the iust reproofe and condemnation of their follic and madnesse, that will vpon any occasion haue recourse vnto *Sathan*, or to any meanes of his inuention, either for the relieuing of their estate, or the easing of their bodies, or the helping of their children, or the like: howsoeuer such doe in word professe that they esteeme of the diuell as of an vtter enemy vnto mankind, yet indeed they shew the quite contrarie, viz. that they rather iudge him to be a friend, than a foe: for they will runne from God, and from their dearest

rest friends, to seeke vnto him; and preferre his seruice before the seruice of any whosoeuer he be. Many will serue the Lord hollowly, and their maisters vntrustily, but the diuell in good earnest, and without hypocrisie, wholly applying themselves to fulfill the lusts of the flesh, they imagine that there is too much rigour in Gods lawe, and too much seueritie in mens dealings, and that Sathan is the best and kindest maister of all others: he will giue them full libertie to breake the Sabbath; to be drunken, to be wanton and lasciuious, to filth and steale, and to doe any thing else whereunto their sinfull nature leadeth them: they may haue any indulgence at his hands, without checke, or controulement: and hence it cometh to passe that he hath such troupes of followers, and that almost all the world are his seruants and vassals. But these men doe little consider in the meane while, what a cruell tyrant, and mortall aduersarie he is vnto them, yea euen to their bodies.

How can that be (will some say) seeing that such doe *Obiect.* liue merrily, and enrich themselves in the world, and come to places of great preferment? If to take the courses before named be to serue the diuell, surely (for ought we can see) he seemes to be a kinder maister than he is taken for.

Nay, he is a cruell tyrant notwithstanding all this, *Answer.* and that to the very outward man, for (that we may giue instance in some particulars) when Sathan giues libertie to any one to take his swing in swilling and drinking; doth he not by that meanes ouerthrow his estate, craze his braine, blemish his name, and fill his body full of noysome diseases? and doth not the diuell then take a scourge as it were into his hand, wherewith he payeth them home that are giuen ouer to that inordinate course of life? So when he giues allowance vnto men to follow their couetous humour, doe they not pinch

their bellies, and depriue themselves oft times of necessarie foode? doe they not reſtraine their eyes from ſleepe in the night, and vexe themſelues with many painefull cares, as what if ſuch a cheſt ſhould be broken open? what if theeues ſhould get into ſuch a chamber? what if my ſeruants ſhould be vnfaithfull at home? What if they ſhould not looke well to my-cattle abroad? with a thouſand ſuch troubleſome thoughts, which doe breake off their reſt, and impaire their hearts, and by degrees drawe dangerous diſeaſes vpon them: it would be too much to particularize in pleaſures of diuers kinds, in gaming, in ambition, & ſuch like: wherein when the diuell hath once intangled men, he doth keepe them as it were in Bridewell. But grant for the time, that he is kinde vnto ſinfull perſons in letting them haue their fill of iniquitie, yet he is withall craftie, and ſeeketh to ouer-reach them by ſubtiltie: for he knoweth that his power is limited, ſo that he cannot doe what he would; and therefore he laboureth by drawing men vnto ſuch courſes as are diſpleaſing vnto the Lord, to put them ouer into his hand, (who as he well knowes) both can and will plague and puniſh them, either in body, or in ſoule, or in both: ſo that by preſenting before their eyes the benefits that they ſhall reape by ſinne, he doth but offer vnto them a ſugred cuppe, which hath deadly poyſon in the bottome of it: or a goodly faire baite, which hath a dangerous hooke in the midſts of it. His dealing herein, may not vnfitly be compared vnto the counſell which that falſe prophet *Balaam* gaue vnto *Balac*, king of *Moab*: who knowing that he could not preuaile againſt the Iſraelites, ſo long as they continued in Gods fauour, but though hee curſed them, yet the Lord would bleſſe them: hee aduiſeth that King (if euer hee meant to doe them a miſchiefe) to uſe them kindly, and friendlie; to bidde them

to

to their wake, when they offered sacrifice to their filthie Idoll, and there to make them good cheere, and withall, to offer vnto them some of their fairest women; that so beeing drawen to sinne against God, hee might execute some iudgement vpon them: and this diuellish counsell was that indeed, which caused Gods people to taste of his indignation. In the same manner doth Satan beguile the sonnes of men: hee cannot bring vpon them that miserie and mischiefe that hee desireth, and therefore hee stirreth men vp to prouoke the Lord by their pride, and voluptuousnes, and worldlines, or some such like corruptions, and then hauing made warre betwixt the Lord and them, hee stands by and clappes his hands, to see him smiting and plaguing them for their offences.

Secondly, considering that Satan is such a cruell enemy vnto vs, it should teach vs to giue vnto the Lorde the honour and praise of our preservation: that notwithstanding wee haue so many thousand mightie, and craftie, and malicious aduersaries, yet wee liue in safetie, and doe enioy innumerable blessings of God to our great comfort: that albeit the diuell comes neer vs, yet he cannot hurt vs: and though this rauinous wolfe be euen in the midst of the flocke, yet hee cannot spoyle so much as one lambe among them: and that howsoeuer there bee multitudes of his Adherents, that haue a deadly quarrell against pietie, and against the vpholders and maintainers thereof, so that no Lyon is more greedie of his prey, then they are of the blood of Gods seruants, yet wee enioy our health, and strength, and food, and families, and libertie of calling vpon the name of the Lord: for this wonderfull fauour of our good God, in restraining the diuell & his instruments from doing vs mischiefe, we should neuer cease to magnifie his glorious name: euermore endeuouring to keep our selues

in

Vse. 2.

in his fauour, that so he being with vs, and standing for vs, we may not neede to feare any of our aduerfaries that intend hurt and violence against vs.

But if thou canst doe any thing.] In that this man makes a doubt whether Christ can helpe his child, or not, and so manifests his infidelitie, albeit he was otherwise a godly man: this doctrine may be collected hence, that

Doct. 2.
The faithfull
tainted with
vnbeliefe.

Gods owne children with their faith, haue some mixture of vnbeliefe.

That this man was a beleeuer, may appeare by sundrie circumstances of the text: as namely, that he came vnto Christ his disciples for helpe, and when he found none at their hands, did not depraue, nor disgrace them, but went vnto our Sauour, and that not onely to haue his sonne helped, but to haue his owne vnbeliefe cured, giuing him this honour, to be the author and worker of grace in the hearts of the sonnes of men: yet notwithstanding all this, he herein manifested his infirmities, that he made question of Christ his power, whether he could cast the diuell out of his child or not.

Gen. 12.
Gen. 28. 2.

The scripture is plentiful of testimonies for the confirmation of this point. *Abraham* was the father of beleeuers, and had a full perswasion in some particulars: yet how weake did he shew himselfe, when he exposed his wife to euident perill of violating her chastitie, by causing her to say that she was his sister, that so his life might be spared, which otherwise might be endangered (as he thought) by reason of her beautie? as if the Lord could not as well protect him in *Gerar*, and in *Egipt*, as he had done in *Canaan*, and in *Mesopotamia*! So also in another particular: the Lord promised that he should haue a child by *Sarah*, but he had waited long, and the promise was not yet fulfilled, and now *Sarah* was altogether vnlikely (in the ordinarie course of nature) to beare a child: in this case what doth *Abraham*? at the

Gen. 16.

par-

perswasion of his wife, hee takes *Hagar*, that so *Sarah* might haue a sonne by her: as if God had beene in a strait, and knewe not how to bee as good as his word, vnles the promise might beare this construction, that *Sarah* should haue a child indeed, but by another, this was great vnbeliefe in him.

Dauid likewise had commonly an excellent faith, in so much that when *Saul* his enemy was in his handes, so that hee might haue slaine him, and was vrged by his men so to doe, or to suffer them to doe it, yet hee would in no wise yeeld vnto them, to take away *Sauls* life; but resolved to waite vpon the Lord, who would take him away in due time, either by a naturall, or by a violent death, and aduance him to the Kingdome in his steede: yet after this good resolution, he manifested great frailtie and weaknes of faith: for he said in his heart, *I shall now perish one day by the hand of Saul*: and therevpon he fled vnto the King of *Gath*, and there beeing in perill of his life, bewrayed much infidelitie before the king. 1. Sam. 24. & 26. 9.

And the like corruption doth our Sauour oft times reprehend in his Disciples, *Why did you feare, o yee of little faith?* saith hee; and as these particular examples do euidently proue the point in hand, so also doth the generall example of the whole Church, of which the Prophet *Isaiah* speaketh thus: *Zion said, the Lord hath forsaken mee, and my Lord hath forgotten mee*; if they had affirmed that God had reiected but one member of his Church, though it were but one of the meanest, as it were the little finger, it had beene a great dishonour vnto his Name; but that hee should cast off his whole Church, was a charge farre more hainous and intollerable: and argued a great measure of vnbeliefe in Gods people, that either said it, or thought it. Yet the Lord doth not discourage them for this, but rather vseth arguments to confirme and strengthen them. Math. 8. 26. Luk. 5. 1. Sam. 17. 1. Isaiah. 49. 14.

Can a woman (saith he)
C forget

Verf. 14.
forget

V
cr. c. 15.

forget her childe, and not haue compassion on the sonne of her wombe? though they should forget, yet will not I forget thee. In which words the Lord telleth them for their comfort, that a mother, that hath a child sucking on her breasts, may sooner forsake it, and forget that she hath such an one, than he can relinquish them, and let his chosen ones slippe out of his minde.

Now the reason why the remnants of infidelitie doe still remaine in such as are Gods faithfull seruants, are these.

Reasons.

1

First, because there is in the best a great defect of knowledge, as the Apostle witnesseth: *1. Cor. 13. 12.* and certaine it is, that we can not belecue more than we know, though we may know more than we belecue: and therefore our knowledge being but weake and imperfect, our faith cannot be absolute and perfect.

2

Secondly, there is no other grace of God, but is ioyned with imperfections, and therefore faith cannot be perfect; for if it were, it would perfect all the rest of the vertues that are in vs: our humilitie would be without any pride: our patience without any discontentment: our loue without any manner of bitterness, &c.

3

Thirdly, it is a good prouidence of God that it should be so; for otherwise his wonderfull mercie in bearing with vs, and his mightie hand in vpholding vs, would not so euidently be scene: we could not else so easily perceiue how strong the Lord is, in fensing vs against dangerous temptations; in deliuering vs from violent corruptions: in arming vs against boisterous persecutions; and in vpholding vs in all manner of tribulations.

Use. 1.

Let this therefore first of all be an instruction vnto vs, to teach vs to be more sparing in our censures, when we finde defects of faith, either in our selues or others. The best of Gods seruants (as hath beene sufficiently prooued)

prooued) are subiect to many doubtings, both concerning the promises of God, and concerning his prouidence : and therefore when we finde the like in our selues or others, let vs not thereupon conclude, that we are not of the number of the faithfull : for we may haue a true iustifying faith at that very instant, when we are full of doubting touching some particular points ; as may be seene in the examples before alleaged for the confirmation of this doctrine : and if God should worke all at once in vs, there would be no more employment for him ; nor any further vse of the meanes of our saluation. Let vs not therefore discourage our hearts, as if we had no faith, because we finde defects in our faith : or as if we had nothing else but infirmities, because we finde some infirmities in our selues : Christ deales more charitable than so with *Peter*: for though he were afraid vpon the sight of a great waue, after that Christ had giuen him experience of his power, in making him able to walke vpon the sea, yet doth he not call him vnbelieuer, or faithles person : but saith vnto him, *Why didst thou feare, o thou of little faith?* giuing him his due, that he had some faith ; albeit he had not so much as he should haue had. Math. 14. 31.

Secondly, is it so, that the best haue some dregges of vnbeliefe still remaining in them ? then let vs be exceeding carefull in looking to our owne hearts, for otherwise we may fall very dangerously. Let vs not therefore presume vpon this, that we haue faith, and therefore we shall alwaies stand vpright : for though we haue a wonderfull excellent faith, as *Abraham* had, and as *Dauid* had, yet we may suddenly slippe into scandalous offences, as they did, because we haue infidelitie as a dangerous traytour still harbouring within vs, which hath many ill companions attending vpon it, and is readie still to shew it selfe in distempered passions, and

inordinate courses, vnlesse wee doe maruellous careful-
lie restraîne and repress the motions thereof. Little
thought *Peter* euer to denie and forswear his maister,
when hee was so resolute, that he stood vpon it with our
Sauour, that though hee should die with him, yet hee
would neuer forsake him; yet we reade what his vnbe-
liefe brought him vnto. Wee are of the same na-
ture that hee was, let vs therefore bee admonished by
his example, that when *wee thinke that wee stand*, *wee*
take heed: least wee fall: for though wee be neuer so va-
lorous in our owne conceits, little doe wee know in-
to what crueltie, and into what bitterness of speech wee
may breake forth, and how exceeding cowardlie wee
may shew our selues in the causes of God: the serious
consideration whereof, should cause vs euermore to
haue an eye vnto our vnbeliefe, and to looke narrowly
therevnto: yea, to lay strong chaines vpon it, and to
keepe it close prisoner: for otherwise, it will make
some scape or other, and comming abroad, will play
such leaud trickes, as will bring shame vnto vs, and dis-
honour vnto God, and a blemish vpon our holie pro-
fession.

Helpe vs, and haue compassion on vs; that is, on mee
and my childe: Whence ariseth this doctrine, that

Doct. 3.
Loue makes
men to beare
others burdē,
as if they were
their owne.

True loue will cause men to make their case for whom
they pray to be their owne. It will make them to com-
municate with their estate, for whom they become sui-
ters vnto the Lord, and to beare a burden with them in
their afflictions: as heere we see in this man, who made
his sonnes case and his owne alike.

Thus doth the Prophet *Isaiah* make himselfe a par-
tie, when hee dealeth with the Lorde in the behalfe of
the *Iewes*, against whom Gods wrath was kindled, *Our*
trespasses are manie before thee (saith hee) *and our sinnes testi-*
fie against vs. And againe, chap. 64. 6. *Wee haue beene*

as an vncleane thing, and our rightcousnes as filthie cloutes, *Jerem. 14. 7.*
 &c. In the like sort speaketh the Prophet *Jeremie*; O Lord, though our iniquities testifie against vs (saith hee) deale with vs according to thy name: for our rebellions are manie, wee haue sinned against thee. So doeth *Daniel* also, Wee haue sinned (saith he) and haue committed iniquitie, and haue done wickedly; yea, wee haue rebelled, and haue departed from thy precepts, and from thy iudgements. And lastlie, (not to heape together moe examples of this kinde) good *Ezra* manifesteth the like holy affection, as those before-na med did; for thus hee prayeth, O my G O D, *Ezra. 9. 6.*
I am confounded, and ashamed to lift vp mine eyes vnto thee my God: for our iniquities are increased ouer our head, and our trespass is growen vp vnto the heauen. In which examples we see, that those holie men of God, though they were very innocent of any hainous crime, and in respect of those faults, which they for whom they prayed were guiltie of, altogether blamelesse, and vntainted, yet they tooke to heart the offences committed by others, as if had beene principall men in the same.

The reasons why Gods children must bee thus affected, are these. *Reasons.*

First, because this fellow-feeling of others miseries, is a verie effectuall meanes to make them feruent and earnest in their suites and requests: as the examples before alleaged, doe clearly manifest. Whereas on the contrarie, if men doe not much care for others calamities, as if they did nothing at all, or verie little concerne them; they will pray, but very coldlie and drowsilie for them.

Secondly, as this sensiblenes of other mens distresses, will make Gods seruants feruent, so will it also make them constant in their prayers for them: so that after many delays and repulses, they will still perseuere in making supplication for them: but on the other side, if

Math. 15. 23.

men be not thus affected toward them, they will quickly be discouraged, and soone let their suite fall to the ground: as we may obserue in the disciples of our Sauour, who speaking for the woman of *Canaan*, without any great sence and feeling of her miserie, were very cold and short in their request. Maister (say they) *send her away*: that is, dispatch her, that she may be gone, for *she cryeth after vs*. Now when Christ answered that *he was not sent vnto the lost sheepe of the house of Israel*, their prayer was at an end, and they had no more to say for her: but the poore woman, being thoroughly afflicted with the torment of her daughter, would not let the matter passe so, but replyeth vpon Christ Iesus, and answereth euery one of his obiections, till at length her request was granted.

Thirdly, this will cause their prayers to be effectually, and to finde good admittance and acceptance with the Lord: they cannot but be welcome vnto him, in regard they proceed from abundance of loue, and oftender compassion in the parties, which are graces wherewith the Lord is well pleased, yea, and much delighted.

Fourthly, as others shall haue the benefite of such prayers, so shal they themselves that make them haue the comfort thereof in a speciall manner: As *Jeremie*, and *Daniel*, and such like holy men, who vpon the granting of their requests, had an hundred times more consolation, than ordinarie people for whom they prayed: and if it so fall out that our requests be not granted in the particulars, yet shall we some way or other be proportionably recompenced by the Lord.

Lastly, if no other reason would induce vs, yet the example of our blessed Sauour should moue vs to this holy communicating with the miseries of our brethren: for he tooke our persons vpon him, and *he that knew no sinne, was made sinne for vs, that we might be made the*

2. Cor. 5. 21.

the righteousness of God, through him. He became our surety, and tooke vpon him both the guiltinesse and punishment of our sinnes: he did not onely pittie vs, and speake for vs, but also dealt for vs, and died for vs: and therefore it behooueth vs to *put on the same minde that was in Christ Iesus*: and to bee affected in the like sort as he was. Which maketh for the iust reproofe of those, who when they are petitioners vnto God for others, deale no otherwise then great mens Attendants commonly do, for such as haue before hand hired them to preferre their suites vnto their maisters: or then corrupt Lawiers doe for their Clients, when they haue receiued their fees: they thinke they shall loose nothing if matters go against them: nor gaine any thing if they succeed for them: and therefore they vse not much eagernesse in the pursuite thereof, but deale coldlie and carelesly in the causes which they vndertake: So doe a great manie in their suites which they put vp vnto God; yea, euen then when they are to speake for their owne children, or other neere friends: and that when they are in a most lamentable taking, so that they might iustly say as the woman of *Canaan* did of her daughter, *O Lord haue mercie on mee; my childe, or my friend, is miserable vexed with a diuell*: miserable haunted with pride, with vncleannesse, with voluptuousnes, &c: Yet Satan doth as it were, bellow forth at their mouthes, and is ready to cast them (not into the water, or into the fire, as was this mans childe, but) euen into hell fire, which neuer shall bee quenched: albeit (I say) the case stand thus with manie mens children, or friendes: Nay further, though they haue beene brought to this passe by their ill educating of them, or their giuing of ill example vnto them, yet when they are to make supplication vnto the Lord for them, they are maruellous remisse and cold in the same: thereby shewing, that their praiers pro-

Phil. 2.5.

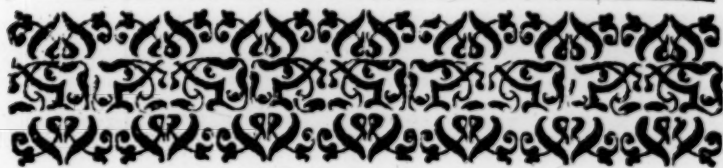
Vse I.

Math. 15.

proceed from their lips, rather than from their hearts. Nay, in the case of Gods Church, whereof they themselves are members, or at least professe themselves so to be, they aske so carelesly and drowsily, as if it did nothing at all pertaine vnto them, whether the *Gospel* haue a free passage or not; whether Gods ordinances be enioyed in sinceritie and puritie or not; whether Gods seruants continue in their vprightnesse or not, &c. This is a fault sharply to be censured in such as make profession of the truth, and we haue all cause much to condemne our selues for our great fayling in this behalfe: and to labour hereafter to put on the bowels of tender compassion, that so wee may make othres cases our owne, and mourne for their calamities, and for their transgressions, as if they were our owne.

Secondly, is it so, that christian loue will cause men to partake with others in their distresses, as if they were theirs? then here is matter of speciall cōsolation vnto all the Saints of God: for there is neuer a one of them, but hath fundrie others to beare his burden, and to communicate with him in all his sorrowes and anguishes. And therefore, let them not be vtterly dismaied, albeit they cānot take their owne case to heart as they would, and as they should: if they be inwardly grieued that they are so senselesse of the stroakes of God vpon them, they may take this for their comfort, that God will passe by their infirmitie, and accept of the seruencie of others prayers in their behalfe, who are more earnest with God for them, than they can be for themselves. Thus much concerning the mans petition: our Sauours answer followeth.

The



The second Sermon.

VERSE 23.

*If thou canst beleue, all things are possible
to the beleuer.*



Eere wee must note, that when it is
said, *If thou canst beleue, &c*: The
meaning is not, that Christ could
not heale his childe vnlesse hee did
beleue: for mans disabilitie doth
nothing diminish Gods abilitie:
but this is spoken by our Sauour
to helpe the mans faith; hee knew
well enough that hee did in part beleue, but hee would
haue him search, and trie his heart, and set his faith a
worke before hee would graunt his request. Whence
wee may note this Doctrine, that

Where Christ Iesus doth helpe anie one in mer-
cie, hee first helps his heart, and layes the foundati-
on of his worke in his soule. This course hee tooke
with *Martha* and *Marie*, when hee would gratifie them
with a speciall fauour, in restoring to life their dead bro-
ther, which was very deere vnto them; Hee first of all
labours to strengthen their faith in this point, that hee
was able to raise him out of the graue againe: yea,

D

though

Doct. 1.
Christ begins
with the heart.

John. xi.

though hee had beene foure dayes dead.

Acts. 27.

In the like sort dealt the Lord with the Apostle *Paul*, when he and the rest that were with him, had bene fourteene dayes tossed with a sore and dangerous tempest, looking euer and anon, when they should bee drowned in the Sea, and all that while had eaten nothing, feare hauing taken away their stomachs. In this extremitie God sent his Angell vnto *Paul*, not giuing him present deliuerance, but telling him that hee and the rest should be deliuered, that so their faith might be exercised by depending on his promise, and the benefite might bee more acceptable when it came. The like may be said of *Iehoshaphats* case, when such huge armies of enemies came against him: it was then time (wee would haue thought) for the Lord to set vpon his aduersaries, and to ouerthrowe their forces: but hee first of all sends king *Iehoshaphat*, and the rest of the people, a Prophet to fitte and prepare their hearts, for such a wonderfull victorie, as afterward hee gaue them; and that made it to bee a farre greater blessing, then otherwise it could haue beene.

2. Chron. 20.
14. 15.

Reasons.

I

And the reason why God doth first helpe the heart, is, First, because otherwise the benefite that he bestoweth, would bee but momentanie: for either the thing it selfe should be taken away, or else some mischief ensue vpon the hauing of it, so that it would cease to bee a blessing. Hence is it, that the Lord saith vnto *Ahaz*, and his people, after hee had promised them deliuerance from their enemies; *If yee beleeeue not, surely yee shall not bee established.* And therefore was it, that though wicked *Ahab* were saued from the sword of the king of *Aram*, at one time, yet hee got little by it: for hauing no grace in his heart, hee was wounded in fighting against the *Aramites* another time, so that his Charretman carried him out of the hoast, vnto *Samaria*, and death

Isa. 7. 9.

1. Kings. 20.

1. Kings. 22.

death carried him from thence vnto hell, the proper place of such sinfull rebels as he was.

Secondly, when mens hearts are well fitted for a blessing, it becomes a double blessing vnto them. For it doth not alone helpe them for their present state, but also for their eternall state: not onely for this life, but for euerlasting life: not for the present alone, but for euer after, they being assured, that God is alwaies the same in grace and fauour towards his children.

Therefore if at any time we desire any blessing, or deliuerance for our selues, or our friends, out of dangers, or debts, or the like, let vs intreate the Lord first of all to applie his medicine to the due place. We see it ordinarie with skilfull physitians in the curing of many diseases, that though the sicknesse be in the head, or in any other part, yet they conueigh their physicke into the stomach. So let vs beseech the Lord that he will deale with vs, or with such as are neere vnto vs: that he will beginne his cure in our heart, which is the stomacke of the soule: which being soundly healed, we shall finde, not onely the fit staied for the present, but the sicknes preuented for afterwards.

Secondly, let the wisdom of Christ in his dealing with this man, serue for our imitation: Are we minded to doe our neighbours a good turne in outward respects, for their bodie, or for their estate, or for his children? let vs in the first place labour as farre as God hath inabled vs, to helpe their hearts; to increase their repentance; to strengthen their faith in Gods promises and prouidence, and to minister vnto them spirituall refreshing as well as corporall. And thus taking the same course with our friends in their sicknesses, and in their distresse, as our Sauour did, we may the more comfortably expect a full recompence of our worke from the righteous Iudge of heauen and earth; and withall, we

shall haue this testimonie vnto our soules, that we doe not good things in a carnall manner, nor for fleshly respects, but with an vpright heart, and to a right end, desiring principally that God may be glorified in the saluation of the parties, to whom our beautie and kindnesse is extended.

3

Thirdly, seeing that the Lord vseth to begin his worke in the hart, where he purposeth to vouchsafe any outward blessing in mercie: Let this teach vs not to be impatient, nor to thinke it too long, ere God bestow any benefit vpon vs: but let vs rather looke into our selues, and suspect our owne preparation and fitnesse to be partakers of any speciall fauour from the Lord.

Will not our aduersaries be pacified toward vs, nor reconciled vnto vs? Let vs examine whether we haue made peace with the Lord, and procured his louing countenance to shine vpon vs: otherwise we may certainly conclude, that all our enemies heate is but a sparke of his displeasure against vs. Are our outward wants & necessities many & great, and of long continuance? let vs make triall whether they doe not proceed from want of religion; from want of sinceritie before the Lord, & of a godly, and honest conuersation before men: haue we great imbecilitie in our bodies, and doe we finde a sensible decay of our health? let vs search whether the weakenesse of our faith haue not beene the cause of it, in that we haue not conscionably vsed the meanes that God hath appointed for the confirming therof: and whether we haue not declined in the course of our obedience, and beene too well content to feele an inward decay of Gods graces, for which Gods hand hath lighted vpon our outward man. And if we deale thus, we shall be driuen to accuse our selues, rather than to murmur against God, and so fitting our selues for mercie, we shall finde it at his hands in due season, and that

that to our greater comfort, then if wee had obtained it sooner.

If thou canst beleue, &c.] In that our Sauour makes a doubt hereof, & that not without cause, the doctrine is, *Doct. 2.* that, It is not in any mans owne power to beleue when hee will, and what hee will, and as much as he will. *No man ha*
faith at com
maund.

Faith is not at mens commaund : for if it had beene, our Sauour would neuer haue propounded this question : neither would the Disciples haue left the child vn-cured, which now was brought vnto our Sauour : for they were desirous to doe what they could for the honour of their maister, for their owne credite and comfort, and for the stopping of the mouthes of their bitter aduersaries : Now the cause why they could not cast out this diuell was (as their Maister tolde them) their vnbeliefe : not that they were vnwilling to beleue, but that they were vnable to beleue, vnlesse they should haue vsed fasting and prayer for the obtaining of faith, which they could not doe. And if anie desire a prooue of this point, let him read the 17. chapt. of *Luke*, where the Apostles hearing our Sauour deliuer this lesson, that *if our brother sinne against vs seuen times in a day, and seuen times in a day turne againe vnto vs, saying, it repenteth mee: wee must forgive him* : they take occasion thereby, to pray in this sort : *Lord increase our faith.* Which is in effect, as if they had said ; Lord, this is a dutie which is beyond our reach : our faith will not extend so farre, and therefore Lord, sithence thou requirest this at our hands, adde vnto that measure of faith which thou hast giuen vs, that so wee may be able to performe it. Now if they could haue beleued as much as they would, what need had they thus earnestly to desire an increase of their faith? Let this then be concluded for a certaine truth, that no man is able to attaine to what measure of faith it pleaseth him. Neither is this so only at mens

Luk. 17. 5.

first conuersion, but afterwards also.

Iohn. 6.

Phil. 1. 19.

For their first conuersion, there is no doubt but it proceedeth wholie from God, and is his meere gift, according to that of our Sauour, *None can come vnto mee, except the father draw him.* And that of the Apostle, *Vnto you it is giuen for Christ, that not onely yee should beleue in him, but also suffer for his sake.*

Luke. 1. 18.

Gen. 18. 12.

And as for the state of a Christian after his conuersion, it is as plaine, that none can exercise his faith in any particular without Gods speciall assistance: as may be seene in the example of *Abraham*, who though he had a very excellent faith, yet when he came into a forren countrie among a barbarous people, it much failed him in that particular, that he could not rest vpon Gods power and prouidence for the preservation of his life, but chose rather to expose his wife to danger, by saying that she *was his sister*. Otherwise he thought, that though they were not so monstrously wicked (as many now a daies are) as to abuse his wife, he being aliue, yet they would kill him, that so they might freely take her vnto themselues. Here we see carnall reason did oppose it selfe against his faith, and in this particular ouerswaied him. And so it was with *Zacharie*, the husband of *Elizabeth* (though ouerwise a true beleeuers) when he heard of the Angell that he should haue a sonne in his old age, he was so intangled with carnall conceites, that he could not giue credit thereto: I am olde (saith he) and my wife is olde, and is it possible that such olde people as we are should haue a childe? And in the same case did *Sarah* faile, though she were the *Matriarch* of holy women, when she was tolde that she should beare a sonne, she laughed at it, as if it were a ridiculous thing to beleue any such matter: and as carnall reason doth hinder the faith of Gods seruants, so also doe distempered passions, as anger and feare, and the like. As we may note in *Moses*,

Moses, though an admirable man, and such an one as in other cases had shewed a care and worthie faith, yet being vexed and troubled at the rebellious disposition of the people of *Israel*, he manifested great vnbeliefe: for when God promised him to feede all that people for a moneth with flesh in the wildernes, he doubted how it could be: What (saith he) *shall all the beastes be killed for hem? and shall all the fishes of the Sea be gathered together, to make prouision for them:* As if God had ouershot himselfe, in making them such a large promise, as he would not be able to stand too.

Nu. 11. 21. 22

Heere then are they to bee confuted, that neuer had anie faith at all, and yet thinke that they can belecue whatsoeuer God telleth them: yea, they make that an argument of the strength of their faith, that they perswade themselues they can belecue at their pleasure: I dare vndertake (say they) that I doe belecue, and will belecue; that I doe repent, and will repent; (both which come to one reckoning) and that as well as the proudest of them: and therein they say true indeed, as well as the proudest; for the proud belecue not at all, but haue the Lord himselfe *to resist them, when hee giueth grace to the humble:* Neither haue such boasters any faith at all; for if they knew what it meant, they would neuer so presume vpon their owne strength.

Vse 1.

Iam. 4.

Secondly, let this teach vs when wee goe about any seruice of God, not to rest vpon that olde store of faith which we haue, nor to be so confident thereof; as to say, If now I were to heare the word, or to be partaker of the Sacrament, I am sufficiētly provided without any more adoe: or if this or that crosse should fall vpon mee, I haue vndergone greater matters then that comes too; and therefore I know I shall not shrink vnder it. Let vs not (I say) thus builde vpon our owne strength, but let euery one rather come to this, my faith is not mine owne,

Vse 2.

owne, I cannot belecue what & when I will, and therefore Lord make me to belecue whatsoeuer is needfull, according as occasion shall be offered; if we doe not thus, we shall finde by wofull experience, that though we haue the shield of faith, yet when we come into the field against our aduersaries, we shall not be able to vse it, either to Gods glorie, or our owne safegard.

All things are possible to him that beleueneth.] If faith be set a worke, nothing is so hard and difficult, but it will goe thorough therewith: whence obserue this doctrine, that

Doct. 3.
The faithfull
are strongest
and happiest.

1. Iohn. 5. 4.

Of all the men in the world godly belecuers are the most mightie and most happie.

None haue so great power, nor so good an estate, as the faithfull, for they conquer the world: that is, internall corruptions, and outward allurements: according to that of the Apostle *Iohn*, *This is our victorie, whereby we ouercome the world, euen our faith.* Without this it is impossible for men to get victorie ouer themselves and ouer their worldly lusts, be they neuer so great and mightie in the earth: nay the mightier they are, the weaker in this conflict: the world hath them in the greatest seruitude of all others: it puts them as it were into the dungeon, and holdes them fast in the stockes, and makes them the most miserable bondslaues that are, vnto pride, and sensualitie, and all kinde of voluptuousnes.

2
1. Pet. 5. 9.
1. Iam. 4. 7.

Againe, as faith makes men conquerors ouer the world, so doth it also ouer the diuell, for *if we resist him stedfast in the faith, he will flie from vs.* And concerning all other difficulties, let vs reade the *11. Chap.* of the Epistle to the *Hebrewes*, where the wonderfull and strange effects of faith are at large spoken of; and there we shall easily perceiue, that the most incredible things that can be imagined, haue by vertue thereof beene effected,
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First, because faithfull men doe lay holde of God himselfe, and of his all-sufficiencie; and therefore hauing the enioyment of his fauour, what can be wanting vnto them? *Reasons.*

1.

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2.

Seeing then that there is such efficacie in faith, and such happinelle depending thereon, let vs preferre it before all earthly treasures, and count all the glorie of the world base in comparison of it: for a poore faithfull Christian, is better then a rich vnbeleeuing king: And why? because all things are possible vnto him; he may haue his hearts desire in any thing, so farre as his affection is ordered by Gods word: and this priuiledge haue none in the world, but only beleeuers. *Pse. 1.*

It is no where in the scripture said, All things are possible to the rich, to the noble, to those that are strong, or to those that are couragious: nay such doe continually finde, that their willes and desires are exceedingly crossed, and that it is impossible for them to bring many of their enterprises to passe. *Nebuchadnezzar*, as great as he was, found by experience that all things are not possible to the mightie Monarches of the earth; and that when they begin to exalt them-

Dan. 4.

E

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selues into the place of God, as hee did, the Lorde can quickly cause a great King to be in farre worse case then the basest beggar, as indeed hee was; being stript of his kingdome, of his wittes, and of all earthly comforts, euen on a sudden, when hee litle feared any such matter. Sithence therefore the case stands thus, that no worldlie preheminance or excellencie, can yeelde men that contentment, which faith will doe, what remaineth, but that wee set the highest price vpon that which is of the greatest worth: and aboue all things seeke for that, which will make vs most happie, when wee haue found it.

2

A&S. 12.

Secondly, if we desire friends that are able, and willing, and euery way sufficient to stand vs in steed, let vs endeuour. to bee in league with such as haue the greatest measure of faith, and to make them our chiefest friends, who are most godly & most faithful people. *Peter* found the benefite hereof: he had many mortall aduersaries, as *Herode*, and the whole power of the *Romanes*, and the state of the *Jewes*: and what friends had he to stand for him? a poore companie of men and women, that durst not shewe their heads, for feare of their enemies; who yet by the force of their prayers, preuailed more for him, then all the aduerse power could against him: for when they spake vnto God in his behalfe, neither the prison, nor his chaines, nor the souldiers, nor any power whatsoeuer, could keepe him any longer in hold: but the Lord sent his Angell, and freed him out of the hands of such as hated him, and purposed the next day to haue taken his life from him.

And as the faith of Gods seruants is very mightie for their friēds deliuerāce: so is it as effectuell for the overthrow of their enemies: as may be seene in *Haman*, who soared so high aboue the reach of the *Jewes*, that in all likelihood none of them could come neere him: But when

whē *Hester & Mordecai*, and the rest of the faithfull, ioy-
ned together in fasting and prayer, their faith pulled
him downe vnto the ground, and layd all his honour in
the very dust. Whence it is euident and cleere to those
that haue any vnderstanding, how needfull and bene-
ficiall a thing it is, to haue godly men on our side; and
and therefore if wee would be esteemed trulie wise, let
vs ioyne our selues in most inward friendship and fami-
liaritie with them.

Thirdly, if nothing be impossible to beleeuers, then
is it not impossible for them to maister & subdue their
strongest corruptions: and therefore let not the faith-
full bee discouraged, though they find themselues as yet
very worldly minded, very angrie and passionate, very
vaine-glorious, and ambitious, &c: If they will set their
faith a worke, they shall get victorie ouer these and the
like corrupt affections: and albeit they haue prayed of-
ten against them, and yet finde small strength to ouer-
come them, let them not giue ouer the combatte, for
faith will haue the better in the ende. And the like may
be said for all manner of crosses: it will either make an
vtter riddance of them, or at least furnish vs with pati-
ence and abilitie to vndergoe them.

Verf. 24. *And straight-way the father of the childe crying*
with teares, sayd, &c: Hence this doctrine might be no-
ted, that Faith and godlie sorrow may well goe toge-
ther: for both of these are apparant in this faithfull
man: and Gods children haue oftentimes, and almost
continually occasion of this holie griefe, in respect of
themselues, and in respect of Gods Church: in respect
of corruptions, and of afflictions, either priuate or pub-
like, or both. But I will not now insist vpon this point.

Lord, I beleue]. Whence ariseth this Doctrine, that
It is not vnlawfull, nor vncomely, for a Christian to
make profession of his owne graces, though imperfect,

V/c. 3.

Doct. 4.
See in Clea-
uers Sermon,
on Lament.
3. Doct. 1.

Doct. 5.
Christians must
see & acknow-
ledge their
graces.

if it be done in due time and manner.

Pfal. 86. 2.

Iſai. 38. 3.

He may ſpeake of them vnto God or vnto men as occaſion is offered. So did this man here, *Lord, I beleene.* So did *Dauid*; *Preſerue thou my ſoule, for I am mercifull.* So did *Ezekiah* alſo, *I beſeech thee O Lord, remember now how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy ſight.* The ſcripture aboundes with examples of this kinde. But let vs conſider of ſome reaſons, as namely, that

Reasons.

1

First, this muſt be done, becauſe it tendes to the magnifying of Gods name: whereas the deniall of his graces, makes for his diſhonour, and argues a baſe account thereof in the parties that haue them.

2

Secondly, the acknowledgement of the vertues of Chriſt which we haue, is an effectuall meanes to ſtrengthen our faith, to comfort our harts, & to inable vs with ſeruencie to call vpon the Lord: whereas vpon the omiſſion of this dutie, all the contrarie effects do follow.

Yſe. 1.

Here then are Gods deere children to be put in minde of an ordinarie and daungerous fault that is in them: which is, that in the time of temptation they ſo farre giue place vnto Sathan; as to yeeld that they are hypocrites, and that they haue no ſauing grace of God in them. Indeed they cannot denie but they haue heretofore done many good things; but all (ſay they) was in vaine-glorie, or for ſome carnall reſpect or other: they muſt needs confeſſe that they haue had many comfortable feelings, but now they feare al of them were meere illuſions. What a follie is this, & what indignitie do we herein offer vnto the holy ſpirit of grace, whereby we are ſealed vnto the day of redemption? why ſhould we not rather be of *Iobs* reſolution, *viz.* neuer to part with our innocencie & vprightnes while we liue, but though men accuſe vs, and Sathan aſſault vs, and our owne conſciences

sciences charge many heauie things vpon vs, yet to stand to it vnto the death, that our hearts are sincere and faithfull with the Lord our God: when by sound proofes and arguments taken from the word, wee can confirme so much vnto our owne soules? For in truth wee haue farre better reason to stand vpon our spirituall right, the earthly men haue to defend their ciuill right. Now if some craftie and subtile aduersarie should come vnto a worldly wise man, & tell him, that all his writings & euidences are meere counterfeites, and of no worth at all: and that therefore he is but an Intruder into that which hee possesseth, would not hee (if hee be able) maintaine the goodnes of his euidences, and prooue that the seales are authentical, that his witnesses are sufficient, & that all things else doe concurre, which may make for the proouing of his title and right, in the things which he holdeth? Much more then should we stand to make good the Deedes that we haue for our soules, and for our assurance of the heauenly inheritance, which hath bene of olde purchased for vs.

Let this therefore in the second place, serue for an instruction vnto vs, that we neuer shew our selues to be of such a cowardly heart, as when wee haue spoken well, or done well, to depraue the same, by saying that we are no better then hypocrites; or by confessing in word or writing, that wee are faultie. Nay, let vs neuer forgoe our righteousness, but iustifie our selues in our righteous wayes, and workes, and acknowledge (with thankfulness and humilitie) whatsoeuer good things the Lord hath wrought in vs, or by vs; that so hee may haue his due praise, and wee such sound comfort as belongeth vnto well-doers.

Helpe mine vnbelleefe:] The last Doctrine which shall be collected from this verse, is this, that Doct. 6.

Faith shewes
men their cor-
ruptions, and
moues the to
seeke helpe a-
gainst them.

It is the propertie of grace to shew men their corrup-
tions, & to stir them vp to seeke helpe against the same.

Psal. 42. 5. 6.

As in this man it doth euidentlie appeare, who as
hee had infidelitie in him, so hauing faith withall, had
his infidelitie discouered, and his heart moued to seeke
vnto Christ Iesus, for strength against it. The like may
bee obserued in the Prophet *David*, who finding his
heart to be vexed, and turmoyled within him, first of all
falleth to reason the matter with his owne soule, saying;
*Why art thou cast downe my soule, and why doest thou make a
tumult within me?* (for so much the word implyeth) he
hauing grace in his heart, perceiued that vnbeliefe did
as it were mutinie within him, and raise vp rebelli-
on against the Lord: and therefore finding his owne
disabilitie, euery way to encounter the same, hee in the
next verse of that *Psalme*, puts vp his complaint vnto
the Lord against it; *My God* (saith hee) *my soule is cast
downe within mee, &c.* As if he should haue said, Lord,
I finde my selfe too weake to preuaile against this cor-
ruption, and therefore graunt mee strength to get the
better of it.

Psal. 77. 30.

Againe in another *Psalme*, to wit, the 77. he beginneth
very lamentably, as one vtterly out of heart, almost
concluding that the Lord had quite forsaken him, and
cast him out of his seruice: but afterward he recouereth
himselfe, and concludeth that it was his infirmitie so to
imagine, and thereupon laboureth to confirme his faith
by considering of the times of olde, and of the wonder-
full workes of God, which he wrought for the good of
his people in former ages. So also in the 73. *Psalme*, we
may note how the Prophet taketh notice of his great
infirmitie, in enuying at wicked mens prosperitie, and
in the end goeth into the Sanctuarie to get helpe a-
gainst it. Likewise in the prophecie of *Isaiah*, we may ob-
serue the like effect of grace in the people of God, viz:
that

Psal. 73.

Isaiah 63.

that they doe discern of the hardnesse of their owne hearts, and complaine vnto the Lord against it.

Now the reasons of this point are these;

First, because grace maketh men iudicious, and filleth them full of knowledge, and of heauenly vnderstanding, whereby they are inabled to descrie what is amisse within them. Gods gracious spirit wheresoeuer it comes, brings a light in his hand, whereby all things that are noysome, or vnhandsome in the house, are plainly seene and discouered: so that thereby men are made able to iudge betwixt truth, and falshood, and betwixt good and euill. Reasons. 1

Secondly, as grace doth inlighten the minde, so doth it also sanctifie the affections of the parties in whom it is. So that seeing what is good, they shall long for it, and earnestly desire it: & discerning what is euill, they shall hate it, and flie from it. As it brings light with it, so it makes men to bee of a neate disposition, that they cannot endure any thing that is fulsome and loathsome in their soules. 2

Thirdly, grace maketh men industrious, and readie to put themselves into the battle against their corruptions: Wheresoeuer faith is, it is working and effectuell. *1. Thess. 1. 3.* 5

Fourthly, and lastly, it maketh men full of courage and fortitude, so that they will neuer endure to haue sinne raigne in their mortall bodies, but will maintaine perpetuall warre against the same: for if they should suffer the fire of grace to bee quenched by the impure streames of sinne and iniquitie, Gods spirit should be put to the worst, which is no lesse then blasphemie for any one to imagine that it should euer come to passe: for it doth work faith in mens harts, which is indefatigable and inuincible: which in time of temptation, will sue vnto heauen, and search the word, and vse all lawfull meanes 4

meanes & helps for the procuring of strength against sinne: so that though there be many enemies against it, yet will it not be set downe by any of them; & though it doe now and then receiue a wound, yet will it recouer againe, and carrie away the victorie in the end.

Vse. I.

Hereby then (to drawe to some vse of this doctrine) we may make some triall of the strength or weakenesse of our faith; according as we are more or lesse able to see the sinfulness of our nature, and to striue against it: so are we to iudge of the measure of Gods grace in vs, to be more or lesse: and if we do not particularly discern of the corruptions of the flesh, or do not loathe them, and labour to be cured of them, but rather excuse and extenuate them, and hide and cherish them, this is an infallible signe, that we haue in vs no sauing grace at all. Let all such therefore as would haue the testimonie of Gods children, vse their best endeouour to haue their eyes opened, that they may perceiue the seuerall euils that lurke within their hearts; and let them withall get such an indignation against them, that they may (as this man did) come vnto Christ Iesus to be cured of them: which if they can doe, their very approaching vnto him by prayer, and in the vse of this ordinances, will cause them euery day to become more sharpe-sighted than other, so that they shall (with the holy prophet *Isaiah. Chap. 6.*) cry out against their pollutions, and so get pardon of them, and power ouer them.

2

Secondly, this makes for the confutation of such, as being vrged to reforme themselues, are readie to say, that all things are so well with them, that they neede no amendment; they know not where to beginne their reformatiō, because they see nothing amisse: These kinde of men are most busie against others, that complaine of their owne wants, and seeke to haue them supplied from heauen; and such they account and call Puritans, who
indeed

indeed do most see and acknowledge and bewaile their owne puritie: but in truth they theſelues do farre better deſerue that name, for that they imagine they haue attained ſuch a meaſure of puritie, as that nothing can be added thereunto: they haue knowledge enough, faith enough, and repentance enough, and therefore they profeſſe that they care not for preaching, and that they had rather be without it, then be troubled with it. Of ſuch the wiſe man ſpeaketh thus, *There is a generation* Prou. 30. 12.
that is pure in their owne conceit, and yet are not waſhed from their filthineſſe: the world doth euen ſwarme with ſuch vngracious perſons, vpon whom the Sonne of righteouſnes did neuer yet ſhine, and therefore they are vtterly blinde that they cannot ſee, or wilfull, that they will not reforme their euill and corrupt waies and workes: which is a ſure and certaine note of groſſe infidelitie, and of an vtter want of all grace and goodnes in them.

Thirdly, from this point doth ariſe an uſe of ſingular conſolation vnto Gods ſeruants, that are troubled with the ſight and ſenſe of their corruptions, that doe finde pride working in them, and vnbeliefe ſtirring in their hearts, and many vncharitable thoughts and motions ſtill remaining in their ſoules: all the while they apprehend the vileneſſe and hurtfulneſſe of them, and withall mourne for them, and confeſſe them, and ſeek vnto the Lord for pardon of them, and power againſt them, they neede not be diſcouraged; nay they haue iuſt cauſe to be comforted herein: as knowing that it is a certaine marke, and vndoubted note of grace to be thus affected. They may be aſſured, that ſo long as they feele their ſickneſſe, they are not dead; eſpecially if withall they be hungrie & thirſtie after ſpirituall things, and finde an appetite vnto the foode of life, and with much paines and diligence ſeek for the ſame; there is
F then

then no reason in the world that they should make question of the goodnesse of their estate, as hauing in them the speciall signes of true conuersion, and sanctification.

THE





The third Sermon.

VERSE. 25.

When IESVS saw that the people came together, he rebuked the unclean spirit, saying unto him; Thou dumbe and deafe spirit, I charge thee come out of him, and enter no more into him.

26. Then the spirit cryed, and rent him sore, and came out, and hee was as one dead; in so much that many said, hee is dead.



IN the former part of this storie, is set downe the earnest suite of the man whose childe was possessed, for the easing and relieuing of his distressed sonne. In these words is declared how our Sauior performed that which he required, *viz.* that he cast the diuell out of his childe: Where-

in we may note two things, to wit { the occasion of it:
the manner of it.

First, for the occasion thereof, it was two-fold, *viz.*
1. the good, and holie, and gracious profession of the man, spoken of before; *Lord, I beleue, helpe mine vnbeleefe.* Christ had tolde him, that if he could beleue, all things were possible to the beleuer: and for that hee truely

auoucheth that hee did in part belecue, and where his faith was weake, hee desires to haue it strengthened, and giues Christ Iesus that honour, as to pray vnto him to strengthen it. This our Sauour approueth of, and this was one occasion of the miracle. 2. An other was the concourse of the people, vers. 25. *When Iesus saw that the people came running together, hee rebuked the unclean spirit, &c.*

The Disciples (as we haue heard before) were not able to cast out this diuell. Herevpon, the multitude seeing the man to deale with Christ himselfe about the same matter, they flocked together, to see what would come of it. Some of them (no doubt) with a good minde, that if a miracle were wrought in their sight, they might reioyce at it, and haue their faith confirmed by it. Other some, to the ende that they might insult ouer our Sauour Christ, if the miracle had beene either not wrought at all, or but onely protracted for a time; He therefore to preuent discouragment in the better sort, and insultation in the rest, presentlie setteth vpon the worke. Thus much for the occasion. The manner followeth, where wee may obserue, 1. what Christ spake vnto the diuell. 2. what the diuell did vnto the childe.

For the former, it is said, that hee 1. *rebuked the unclean spirit*: and 2. discharged him of the place where he was, commanding him to *come forth, and to returne no more*, vers. 25.

Concerning the diuels dealing with the childe, it is saide, 1. that hee did *rent* and *teare* him grieuoullie, (being vexed and tormented, because he must leaue his former hold) in so much, that manie thought the child had beene dead: 2. *hee came out of him*, euen as Christ had charged him. And thus much for the order and meaning of the Text.

Vers. 25. *When Iesus saw that the people came running together,*

together, hee rebuked the vncleane spirit.]

Now hee saw there was a fitte opportunitie, because there would bee most vse of it: if hee had done it sooner, the people would not so well haue perceiued and marked it, with all the circumstances thereof: if he had deferred it longer, some of them would haue departed, (it may bee) others would haue beene dismayed: and a third sort would haue gloried and triumphed; as if now he that had done so many miracles, had bene at a stand, and mette with an vncleane spirite, that was too strong for him, and would not go out at his bidding. Now in that Christ doth take this occasion of doing this miraculous worke, the Doctrine is, that Christ doeth all his workes in the fittest season.

This Doctrine is euident in sundry places of the Gospel after *Iohn*: as chapt. 2. when the Mother of Christ would haue him to turne water into wine at her appointment: hee answereth, *mine houre is not yet come*: *Iohn. 2. 4.* though in all probabilitie, hee wrought that miracle within the space of an houre after: yet hee saith, *mine houre is not yet come*: meaning the very instant wherein that worke was to bee done. Which giueth vs to vnderstand, that hee will not faile an haire's breadth of the very moment wherein euery good thing should be done. Againe, *Iohn 7.* when his brethren would haue had him hasten to the feast of *Tabernacle* at *Ierusalem*, hee saith, *I will not goe vp yet, for my time is not yet fulfilled.* And likewise in the 11. chapt. of that Gospel, after that hee knew *Lazarus* was dead, hee made no great hast vnto him, but stayed till hee had beene dead foure daies: telling his Disciples, that *hee was glad that he was not there no sooner*: whereas *Lazarus* sisters, *Marie* and *Martha*, were euen discouraged at his long stay. But hee in his wisdom chose that time aboute anie other, because if hee had raised *Lazarus* being newly de- *Iohn. 7. 15.*
 parted,

parted, it had not beene so admirable, it being now a common case, and a thing that Christ had done for others: but when he had beene dead foure daies, and was laide in his graue, so that *Martha* was vnwilling that Christ should meddle with him: now to restore him from death to life, was a thing very remarkable; and therefore tooke he this season for the effecting of this miracle. Now the reason of this point is,

Reason.

1

First, because he respecteth his owne glorie and his peoples good: therefore is he willing to finde out the fittest time for euery busines.

2

Secondly, as that is the end which he proposeth, so is he full of all heauenly wisdom, & therefore knowes the very precise time, when euery worke ought to be done; yea he doth predestinate the seasons wherein all things shall be accomplished: men oftentimes meete with an opportunitie at vnawares, and therefore it is almost past before they can take hold of it, but God hath eternally fore-appointed it; in which regard, he doth all things in the fulnes of time: euen when that time is come which he had preordained in his secret counsell.

3

Thirdly, he is of power and abilitie to do euery thing in the fit season thereof. Men are driuen to deferre matters, albeit they see opportunitie for the doing of them, because their strength will not then serue them to goe thorough with that which they desire: but the Lord is of all-sufficiencie, for the performance of whatsoeuer pleaseth him; so that he needs not make delaies when the time serueth him.

Use. 1.

Is it so then (as it hath beene plainly prooued) that Christ doth euery thing in due time? Let vs hēce learne to imitate our Sauour, that we may be able to yeeld a good and sound reason why we do this or that now, rather than at any other time. For that which *Salomon* saith of words, that a word spoken in due season, is like apples of
of

of golde, with pictures of silver (that is verie beautifull;) holdes as true of actions, whose grace it is to be done in that time which is best besitting them. There are times for the exercises of religion, and there are times for the works of our vocation, and both must be rightly discerned and wisely followed. There are times to mourne and to be sorrowfull: and it is a great fault for men to reioyce, when the Lord calleth them to heauinesse, and to teares. Againe, there are times to be merry and glad, (in a good and holie manner,) and it is an offence for Christians, not to bee cheerfull with those that they conuerse with, when God giueth them occasion of reioicing. Iſa. 22.

Secondly, let this teach vs to commit and submit our selues, our estate, and all that we haue, to Gods wisdom: neither let vs murnure, nor grow discontented at the delayes that hee makes, but waite his leisure, and be content that he should take his owne time; assuring our selues, that hee will not faile one moment, when we are ready for any blessing and benefite: but the longer hee deferres, the more it shall tende to his owne glorie and our good. Manie would haue their haruest before it be ripe, but God is wiser then they are, and therefore hee causeth them to spend many prayers and teares, before they obtaine their hearts desire. If Gods owne children might haue deliuerance for themselues, or for others, so soone as they desire, it would prooue to bee as an vntimely birth, which is euen dead before it come into the world: and therefore the Lord putteth them off from time to time, that their comfort in the ende might be more full and complete. In which regard, we should with patience depend vpon him, till such time as hee please to haue mercie vpon vs: which that wee may be able to doe, obserue me this direction following.

First, let vs doe our best endeouour to repress carnall

How we may
bee able to
waite on God.

nall reason : for otherwise that time which seemeth best vnto God, will oftentimes seeme worst vnto vs.

Luke. I.

Exod. 3.
Hester. 3. &
47.

When hee thinkes it too soone for vs to obtaine such and such blessings, we shall thinke it high time that we had them : and when he iudgeth it a fit season for vs, or any of his people to be deliuered, we shall imagine it to be too late. *Zacharie* yeelding to his carnall reason, thought that God had past his time for giuing him a sonne, and therefore though an Angell from heauen brought him that message, he would not giue credit vnto it : if he had heard such tidings twentie yeares before, he would haue thought there had beene some likelihood in the matter : so in other cases, how dangerous a thing would it haue beene to consult with flesh and bloud concerning the time of accomplishing things ? who would haue iudged it wisdome in God to suffer his people so farre to be endangered in *Egipt*, and after to be condemned by the *Persian* king ? to suffer *Peter* to be so straitly imprisoned, *Daniel* to be cast into the lions denne, and the three children into the fire fornaice ? if a man should haue consulted with his owne wisdome, he would haue thought the Lord too slacke in freeing his seruants, and that their cases were euen desperate and quite past recouerie : yet he did but stay the fittest time for their deliuerance : which being once come, the Lord set them at libertie, notwithstanding all the difficulties and extremities wherein they were.

2

Gen. 37. 34.
35.

Secondly, let vs labour for faith, by vertue whereof we may repress all our fleshly affections, which will be readie to oppose themselues against the Lords wise proceedings ; as may be seene in *Iacob*, whose affection of grieue was immoderately stirred, when he imagined that his sonne *Ioseph* was deuoured by some wilde beast : how much more (thinke we) would it haue troubled him, if he had knowne how his sonnes had dealt with him, and how

how *Ioseph* was dealt with in the land of *Egipt*, when his
fecte were held fast in the stocks, and he was laid in yrons: yet *Psal. 106. 18.*
all this was for his good, and for the benefite of *Iacob*
and all his household, that he should be thus afflicted vn-
till his appointed time came, when the Lord would
haue him deliuered and aduanced: therefore let vs curbe
and restraine our boisterous affections, labouring euer-
more to bring them into subiection vnto Gods most
sacred and blessed will, and resolving that his time is al-
waies the best time for euery thing that falleth out vn-
der the Sunne.

He rebuked the unclean spirit] Hence we may note this
doctrine, that

The greatest and most mightie oppressors of Gods
children, shalbe rebuked by Christ Iesus.

Doct. 2.
Enemies of
Gods chil-
dren shalbe
rebuked.

Sathan in this childe kept his holde, and did deride
whatsoeuer power of men came against him: yea if all
the forces in the world had attempted to cast him out,
he would haue kept possession in despite of them all:
yet our Sauour sets on him, and rebukes him, and that
effectually. So that let those tyrants that vex and mo-
lest Gods people be neuer so mightie, they shall heare
of their wretched dealings, and that to the torment of
their hearts: as it fared with the diuell in this place, who
knowes how many commanders he had commanded
(being a worldly gouernour, *Ephes. 6. 22.*) and how ma-
ny rulers he had ruled: yet now (we see) he is control-
led and restrained by our Lord Iesus Christ. Thus hath
the Lord dealt heretofore with the enemies of his
Church, as it is said of the *Israelites*, *He suffered no man to* *Pla. 105. 14.*
doe them wrong, but reprimed kings for their sakes. And a-
greeable to this point is the prophecie of *Isaiah*, who
speaketh thus concerning Christ, *With righteousnes shall* *Isaiah. 11. 4.*
he iudge the Poore, and with equitie shall he reprove for the
mecke of the earth: that is, for such as are lowe and meane,

and such as will not returne rebuke for rebuke, neither are of abilitie to withstand their aduersaries, their quarrell will hee take in hand : and though the whole earth should ioyne together against them, yet will hee smite them, and either rebuke their hearts gratiouſlie vnto their conuerſion, or elſe ſtrike them in wrath and diſpleaſure to their vtter conſuſion.

Reason. 1.

The reaſon why oppreſſours ſhall bee thus dealt with, is,

Prou. 14. 31.

First, becauſe they oppoſe themſelues againſt Chriſt himſelfe : *Hee that oppreſſeth the poore* (ſaith *Salomon* ,) *reproueth him that made him* : euen him that is the father of the fatherleſſe, and the protector of ſuch as are poore and needy : and therefore becauſe his gouernement is contemned, it is equall that hee ſhould reprove ſuch offenders.

2

Secondly, he hath as great authoritie ouer the mightieſt as ouer the meaneſt ; ouer the higheſt Prince, as ouer the baſeſt vaſſall : and therefore hee that in equitie may and will proceed againſt the meaneſt, may and will alſo doe the like againſt the mightieſt.

3

Pſal. 76. 16.

Thirdly, as hee hath authoritie, ſo is he alſo furniſhed with ability : ſo that he wil not only vſe words of rebuke as many times men doe : but they who are rebuked by him, ſhall feele that his reproofes do pierce their ſoules, as the diuell himſelfe did in this place : they ſhall finde that his wordes are not as weake reedes, but as ſharpe darts, that will enter deepe, and tarry long, euen till ſuch time as it pleaſeth him to plucke them forth of their woundes. Therefore it is that the Prophet ſaith, *At thy rebuke o God of Iacob, both the Charret and horſe are fallen a ſleepe. The ſtout-hearted are ſpoyled, they haue ſlept their ſleepe, and all the men of ſtrength haue not found their hands.* Where wee ſee what force the Lords voice doth carrie with it : for it makes the principall men of warre, and the

the most valiant Captaines to tremble and quake, and to be vtterly daunted, and dismayed : yea, if hee doe but rebuke the mountaines, they shall smooke.

This Doctrine serueth first of all, for admonition vnto those that haue power and might in their handes, that they doe not vse the same to wring and pinch the Seruants of God ; nor to grinde the faces of the poore. For if they once abuse their places, they forfeit them vnto the Lord, who will call them to a strickt reckoning, for peruertering iustice, & iudgement, and for vsing that authority which he hath bestowed vpon them, to a wrong ende and purpose.

Vse I.

Therefore let all such as haue anie superioritie, either in publike or in priuate, carie themselves humbly, and Christianly ; not contemning any one, lest they be contemned of the Lord : nor wronging the meanest vnder their charge, lest they bee censured by him that iudgeth all men indifferentlie, without anie respect of persons.

Secondly, here is another vse of instructiō, that seeing the Lord will checke & controll the most violent & furious enemies of his children, therefore when we are injured and oppressed by such manner of men, we should containe our selues within the compasse of patience, and modestie, committing and commending our selues and our causes vnto God, who will in due time right vs, and plague our enemies. Whereas if wee growe as boysterous and iniurious as our aduersaries, and goe about to render vnto them like for like, wee shall loose our peace with God ; we shall draw his afflicting hand vpon vs ; and shall more exasperate and im-bitter the affections of men against vs.

Let vs therefore commend our selues, and all our matters, vnto him that iudgeth righteously : euen as *Dauid* did, Psalme 38. vers. 12. 13.

and such as will not returne rebuke for rebuke, neither are of abilitie to withstand their aduersaries, their quarrell will hee take in hand : and though the whole earth should ioyne together against them, yet will hee smite them, and either rebuke their hearts gratiouſlie vnto their conuerſion, or elſe ſtrike them in wrath and diſpleaſure to their vtter conſuſion.

Reason. 1.

The reaſon why oppreſſours ſhall bee thus dealt with, is,

Prou. 14. 31.

First, becauſe they oppoſe themſelues againſt Chriſt himſelfe : *Hee that oppreſſeth the poore* (ſaith *Salomon*,) *reproueth him that made him* : euen him that is the father of the fatherleſſe, and the protector of ſuch as are poore and needy : and therefore becauſe his gouernment is contemned, it is equall that hee ſhould reprove ſuch offenders.

2

Secondly, he hath as great authoritie ouer the mightieſt as ouer the meaneſt ; ouer the higheſt Prince, as ouer the baſeſt vaſſall : and therefore hee that in equitie may and will proceed againſt the meaneſt, may and will alſo doe the like againſt the mightieſt.

3

Pſal. 76. 16.

Thirdly, as hee hath authoritie, ſo is he alſo furniſhed with ability : ſo that he wil not only vſe words of rebuke as many times men doe : but they who are rebuked by him, ſhall feele that his reproofes do pierce their ſoules, as the diuell himſelfe did in this place : they ſhall finde that his wordes are not as weake reedes, but as ſharpe darts, that will enter deepe, and tarry long, euen till ſuch time as it pleaſeth him to plucke them forth of their woundes. Therefore it is that the Prophet ſaith, *At thy rebuke o God of Iacob, both the Charet and horſe are fallen a ſleepe. The ſtout-hearted are ſpoyled, they haue ſlept their ſleepe, and all the men of ſtrength haue not found their hands.* Where wee ſee what force the Lords voice doth carrie with it : for it makes the principall men of warre, and the

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Let vs therefore commend our selues, and all our matters, vnto him that iudgeth righteously: euen as *Dauid* did, *Psalme 38. vers. 12. 13.*

G 2

They

They that seeke after my life (saith he) lay snares, and they that goe about to doe me euill, talke wicked things, and imagine deceit continually. But what did he in this case? I as a deafe man heard not, and am as a dumbe man which openeth not his mouth. When he was railed vpon and abused, yea when he was pursued for his life, he was as if he had not heard the matter, euen as if he had beene deafe, or if he were sensible of some things, yet he was as a dumbe man, and opened not his mouth in any reproachfull or reuengefull manner: and what was the reason hereof? he himselfe telleth vs, *verse. 15. On thee O Lord doe I waite; thou wilt heare me, my Lord, my God.*

Yea our Lord Iesus Christ, who is greater than all, when he was wronged by the diuell himselfe, *durst not (as Iude saith) blame him with cursed speaking:* but said, *the Lord rebuked thee.* Though Christ were the best that was, yet would not he vse rayling tearmes against Sathan, the worst that was: for if he had, he had nothing hurt the diuell thereby: and therefore he tooke a better course, deliuering him ouer vnto Gods hands, and desiring him to rebuke him; which was the most terrible thing that could haue beene done against Sathan. These examples let vs imitate when we haue to deale with wicked persons, neuer vse any reuiling words against them, but referre the matter vnto the Lord, beseeching him to passe a righteous sentence: not absolutely desiring to haue them punished, as our Sauour did, and we may concerning Sathan, but rather wishing that they may be so rebuked in this world, as that they may escape that eternall rebuke, which the diuell cannot auoide.

Thou dumbe and deafe spirit, I charge thee, &c.] Here we must vnderstand, that when our Sauour calleth the diuell *dumbe and deafe spirit*, the meaning is not that some diuels can speake and heare, and others not; but he is thus termed, in regard of the effects which he wrought

wrought in this child, in making him dumbe and deafe. Which (as it seemes) was his manner of dealing, where-
foeuer hee tooke possession of anie. Where wee may
obserue what is the nature of Sathan : for all the diuels
are of the same disposition, if it lie in their power, from
which, let vs note this Doctrin; that,

If the Lord did not restraine Sathan, hee would (in
his malice) depriue vs of our senses, & of the vse of our
naturall parts. Such is his quarrell against mankind,
and such is that naturall force which is giuen vnto him,
that if hee were not curbed by a diuine hand, he would
not only bereaue vs of eternall saluation, but also take
from vs the vse of our eies, and of our eares, and of our
other senses and limbes.

Doct. 3.
Sathan is desi-
rous to be-
reave vs of
our senses and
limbes.

In this regard, it is said in other places of Christ Ie-
sus, that he cast out a diuell of one that was blinde & dumbe;
to shewe what worke Sathan makes, where hee hath li-
bertie to doe according to his will in such particulars.
And the reasons mouing him thus to deale; are these.

Math. 12.22.
Luke. 11.14.

First, that enmitie that hee carries not onely towards
the soules, but also towards the bodies of men, stirreth
him vp herevnto : his quarrell towards vs is so great,
that hee would not onely shut vs out of heauen, and ex-
clude vs from all spirituall comforts, but also make
vs miserable vpon the face of the earth; and for that
ende, strike vs with blindenesse, or lamenesse, or deafe-
nesse, or the like; that our life might bee vtterly voyd
of all manner of pleasures, and contentments. This
reson was touched in one of the former doctrines.

Reasons.

1

Secondly, his malice against God is such, that hee
would not haue him to haue any seruice from men : he
malignes that they should haue eyes to see any thing,
or eares to heare any thing, whereby they might be stir-
red vp to yeelde praises and obedience vnto the Lord,
and therefore his desire is to depriue them of those sen-
ses.

See Sermon. 1.
Doct. 1.

2

G 3

Lastly,

Rom. 10.
Psal. 19.

Lastly, he knoweth that these naturall powers and faculties are very necessarie helpes to further men vnto eternall life: he is not ignorant that *faith comes by hearing*, and that knowledge and holinesse is much increased by seeing and obseruing the workes of God, and some of the ordinances of God; and therefore carrying a deadly hatred against the saluation of men, he endeouors to take from them all those naturall instruments, whereby they might be furthered vnto euerlasting happinesse.

Yse. 1.

The consideration whereof should in the first place stirre vs vp to continuall thankfulness: for were not the Lords mercifull and prouident hand still stretched out for our protection and defence, Sathan would make vs fearefull spectacles of much woe and miserie, and cause vs to spend all our daies in heauines and pensiuenesse, in regard of the euils by him inflicted on vs. We should not haue an eye to looke vpon the glorious frame and fabricke of the heauens and the earth; nor vpon the beautie and excellencie of any of the creatures: we should not (might the diuell haue his will) enioy our eares, to heare the voyce of the Lord sounding forth comfort vnto vs: neither should we haue the vse of our taste, to refresh our selues with any of the good and sweete creatures of God appointed for that end, he would cause our tongues to cleaue vnto the roofof our mouthes, so that we should not be able to vtter forth the praises of the Lord, nor to speake of his wonderfull workes, or of his holy word before the sons of men: In a word, there is none of the parts of our bodies, which is now vsfull and comfortable vnto vs, but he would much afflict vs therein, and vtterly depriue vs of all benefite thereof, which should cause vs to be very thankfull for our senses and members, while we doe enioy them, and wholly to consecrate them vnto the Lord,

Lord, who vouchsafeth vs the comfortable vse of them, and no way to abuse them in the seruice of Sathan, leaſt God in his iuſtice grant him libertie altogether to be- reauē vs of any of them.

Secondly, ſith the diuell is euermore readie to doe vs a miſchiefe, let this teach vs alwaies to keepe in fa- uour with God; for otherwiſe wee ſee in what perill wee ſtand; if he doe but turne Sathan looſe vpon vs, he will quickly make vs blinde, or lame, or dumbe, or deaſe, or ſtrike vs in ſome grieuous & fearefull manner or other: he watcheth his oportunitie, and if he ſee an aduantage, he will ſuddenly be vpon vs, ere we be aware: and there- fore let vs aboue all things be careful to keep our peace with God, who is our keeper and preſeruer, that *deliue- reth vs from the ſnare of the hunter, that couereth vs under his wings, and keepeth vs ſafe vnder his feathers.* Pſal. 91.

Thirdly, is it ſo, that Sathan is maruellous malicious againſt our bodies? then let vs looke heedfully to our ſoules, for he carrieth farre greater ſpite againſt them: and then he is in his proper element, when he deales a- gainſt our inward man, hee labourerh to depriue vs of our natural powers, of hearing, & ſeeing, & ſpeaking, &c: But eſpecially he ſeeketh to keepe vs from hearing re- ligiouſly, from ſeeing ſpiritually, and from ſpeaking profitably: the former priuation of the naturall facul- ties befallerh but a fewe: but this latter ouertakerh all the vnregenerate men of the world, and the regenerate alſo in a great part; all men are very deaſe, where they ſhould heare, and blinde in things that they ſhould ſee; and haue their mouthes ſhut vp, where they are required principally to ſpeake: In which regard, the prophet *Iſaiah* ſpeaking of the cōuerſion of men, ſaith; *Then ſhall the eyes of the blinde be lightened, and the eares of the deaſe be opened.* Which is to be vnderſtood ſpiritu- ally, not litterally: the meditation of which point,

viz:

viz: that Sathan doth so mightily preuaile against the soules of the multitude, should make vs very warie, least he circumuent vs; and cause vs continually to cry vnto the Lord for grace and fauour, and for strength and assistance, that the diuell may not blinde the eyes of our minde, nor shut vp our eares from listening vnto holy things, nor cause vs to be as it were tongue-tyed, when we should speake of such things as make for his glorie.

I charge thee come out of him.] From which words, together with that which followeth, to witte, that *the spirit came out*, this doctrine ariseth, that,

Doct. 4.

A word of Christ's mouth is sufficient to helpe vs out of all distresses.

A word of the mouth of Christ is sufficient to helpe against any miseries, and to set vs free from any enemies.

This good man and his childe were both sorely distressed by reason of this vncleane spirit: yet when our Sauour doth but speake the word, their enemy is vanquished and expelled; their miserie accomplished and ended.

Math. 8. 2. 3.

This power doth the leaper in the Gospell ascribe vnto him, *Maister, if thou wilt* (saith he) *thou canst make me cleane*; and so it came to passe: for *he putting forth his hand, and touching him, saying, I will, be thou cleane: his leprose was immediately cleansed.* And the like doth the Centurion; *Lord speake the word onely, and my seruant shal be healed.*

Verse. 8.

Marke. 5. 9.

And in the Gospell according to the Euangelist Marke, we reade how our Sauour with his onely word, did presently cast forth an whole armie of diuells: so that though there be ten thousand of them vniting their forces together, he is as able to expell them all, as if there were but one alone. And as it is in these cases that haue beene named, so it is in all other distresses whatsoeuer: the very becke of God is sufficient to free

vs from them all, as is at large shewed in the hundreth and seuenth Psalme.

The reasons of this point are two.

Reasons.

First, by the word of the Lord were all the creatures made; euen the good Angells, and those that are now euill Angells: If then Gods power were such in making all Creatures, it is euery whit as great for the deliuering of his seruants. I
Psalm. 33.

Secondly, *All things are supported by the Word of his* Heb. 1. 3. power. Now if all the Creatures haue their preservation from him, what difficultie is it for him to deliuer some fewe of them?

Here then is matter of great comfort for all such as doe vnfaignedly and from their hearts feare the Lorde; for they haue the word of Christ for them, which can easily either preserve them from miserie, or ridde them of it, if it fall vpon them. If a good earthly father could by his word alone preserve his Children from perill, from the prison, from death it selfe, would hee bee silent and dumbe, and not open his mouth in their behalfe? None can imagine that a father can be so deuouide of naturall affection: and shall wee thinke that the Lord is lesse pittifull then men? doeth hee forbid crueltie in them, and shall wee conceiue that it may be found in himselfe? Bee it farre from vs: nay, though there bee neuer so many aduersaries that combine themselves, and neuer so manie mischiefes bee intended against vs: albeit the world be full of cloudes, and of stormes, and all things seeme to threaten an vtter ouerthrow vnto vs, yet let vs satisfie and pacifie our hearts with this, that one word of Christ is sufficient to helpe vs out of all dangers and difficulties. And withall, let vs assure our selues, that the Lord will speake, and that effectually in due time, so that all the outrage and furie of men shall bee suppressed, and all troubles

Use I.

H

and

and calamities that lye vpon vs shall be suddenly dispersed. God needes not any long time for the effecting of it : As wee see in *Esters* dayes, when all the Church of God seemed ouernight to be the most miserable people in the world ; and yet the next day they were indeed (and so were esteemed) the happiest people vnder the Sunne ; So that well was hee then that might bee a *Jewe*. Let this therefore bee our consolation, that though our ruines and decayes be neuer so many, and great, and grieuous, yet if God doe but say the word, all shall be repaired and recovered.

And as it is for outward miseries, so doth it hold as strongly for spirituall distresses, and for the enemies of our soules, that if our Lord and Sauour doe but vtter his voice against them, we shall quickly preuaile ouer them : though Sathan haue a deadly quarrell against vs, and our owne pride and couetousnesse, and wrath, be farre too strong for vs, yet if the Lord please to worke in vs by the mightie word of his grace, wee shall easily tread these spirituall enemies of ours vnder our feete, and get the victorie ouer them all. Yeathough we were vtter aduersaries vnto God, as *Paul*, and the *Gayler* were, yet if he doe but speake vnto our consciences from heauen, wee shall speedily alter our courses, and become faithfull and seruiceable vnto his maiestie.

Secondly, heere is matter of terror for all impious and irreligious persons : for if the word of God be so mightie for the succour of his children, it is euery whit as powerfull for the ouerthrow of his aduersaries : and doe they thinke that they shalbe able to stand when the Lord of hostes commeth against them? doe blasphemers, and Sabbath-breakers, and raylers, and filthy persons, imagine that they shall still carrie out matters as they haue done, when their Creator comes to plague
and

and punish them ? if they doe, they greatly deceiue themselves, for he needeth not to muster an armie against them: but his very will and purpose is sufficient to procure their confusion and vtter destruction.

Come out of him, and enter no more into him.

Whence note this doctrine, that, It is all one with Christ to drive the diuell out, and to keepe him out, he can doe the latter, as well as the former.

These. a.
points were
no prolecu-
ted for want
of time.

Verse. 36. *Then the spirit [cried,] and [rent him sore.]*

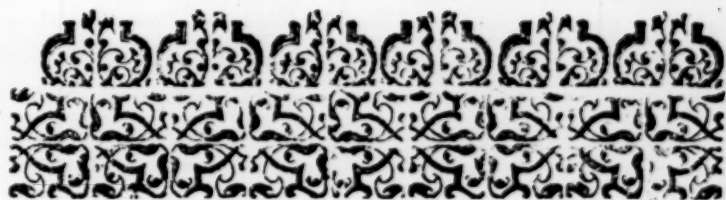
Whence obserue, that, Sathan neuer seemes more masterfull, than when hee is ouer-mastered.

FINIS.



1919-1920

1. The first group of people who are interested in the study of the history of the United States are the people who are interested in the history of the United States. They are interested in the history of the United States because they want to know more about the United States. They want to know more about the United States because they want to know more about the United States.



LONDON,

Printed by Th. C. for

William Velbie, and are to be
sold at his shop in *Pauls Church-*
yarde, at the signe of the
Swanne. 1611.



T E N
S E R M O N S
tending chiefly to the
fitting of men for the worthy re-
ceiuing of the L O R D S
Supper.

Wherein amongst many other holy In-
structions, the Doctrines of sound Repentance
and Humiliation, and of Gods speciall fauours vnto
penitent sinners, and worthy Communicants, are
largely and effectually handled.

The sixe first, by I. D O D.

The foure last, by R. C L E A V E R.

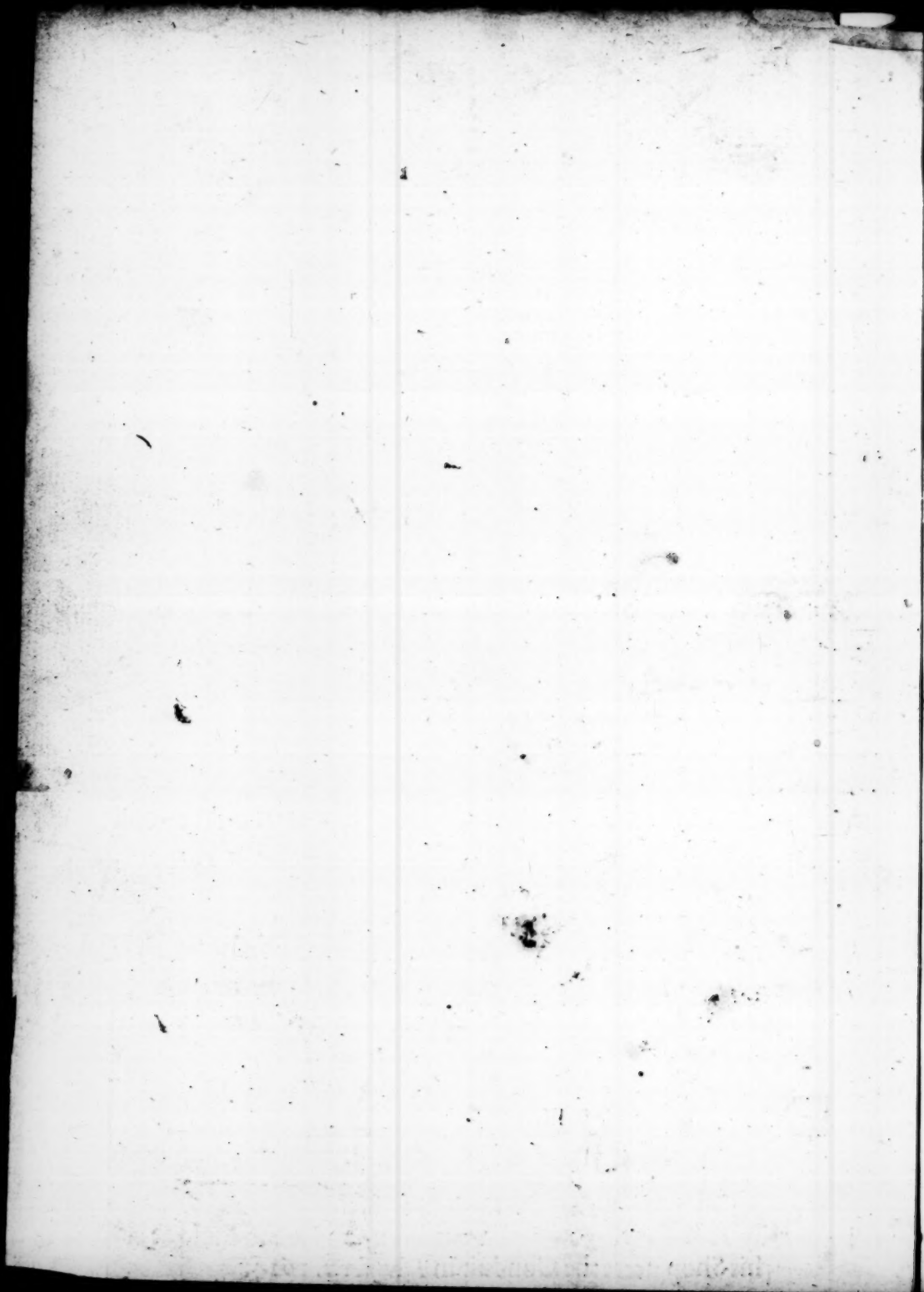
Whereunto is annexed a plaine and learned Me-
taphrase on the Epistle to the C O L L O S S I A N S,
written by a godly and iudicious Preacher.

*There is also set before the Sermons, a short Dialogue
of Preparation: containyng the chiefe points that concerne the
worthy receiuing of the Lords Supper, taken for the most
part, out of the Sermons following: and collected into a
method, for the benefit and ease of those that
desire direction in this matter.*

Newly Printed and Enlarged. √

L O N D O N:

Printed by T. S. for ROGER JACKSON, and are to sould at
his Shop neere the Condukt in Fleetstreet. 1614.





To the Right Worshipfull, the La-
die Anne Cope, VVife to Sir Anthony Cope of
Hanwell: and to her vertuous Daughter, the Lady
Elizabeth Cope, Wife to Sir William Cope of Hard-
wicke, encrease of grace and all true
happinesse, &c.



V T is a thing better knowne then well
considered of, that in the mysticall bo-
dy of Christ Iesus euery member hath
his seuerall office, whereon it must
attend, the weakest as well as the
strongest: and in the familie of the
great ruler of heauen and earth, each
seruant hath his seuerall talent, which hee must imploy; the
meanest, as well as the worthiest. To deny my selfe to be a
member of that body, a seruant of that family, I cannot with-
out iniury to God and my selfe: to professe to be such a one in
word, and in deed to deny it, were no lesse dishonourable to
my Head, to my Master, then discomfortable to my selfe.
What then is to be done? I bethought my selfe (for the auoi-
ding of these rockes) what seruice I might performe, and in
thinking, this which I haue now done, was offered to my consi-
deration: wherby as an underling in Gods household, for want
of greater ability, I haue done my best endeuour to put forth
to the best aduantage others talents, which else (to the grieffe
of many) would haue beene hidden at least, if not viterly
lost. For the doing whereof, I had rather vndergoe the cen-
sures of such as are curious & carnally disposed, then deprive
those of a benefit that are religious and spiriually minded.

The Epistle Dedicatorie.

Let it not be offensive unto your Ladiships, that I haue presumed to offer these Sermons unto publike view, sheltered as it were, under your names: for I had sundry motives which euen enforced me thus to doe.

First, in regard of the matter therein contained, much of it being deliuered in your hearing, and all of it suting unto your affections; whose religious care for the preparing both of your selues, and of those that depend upon you for the worthy receiuing of the holy Sacrament, is well knowne unto those that are acquainted with your conuersation in Christ Iesus.

Secondly, in regard of the Authors, whose affection, I perswade my selfe, is such towards you, in sundry both Ciuill and Religious respects, that they would most willingly consecrate themselves and their labours to your further building up in Christ Iesus.

Lastly, in regard of my selfe, who for many speciall fauours receiued, doe acknowledge my selfe vnrequiteably endebted, and indissolubly bound unto your Ladiships. And hauing nothing of mine owne of any worth, whereby to testifie my vnfaigned thankfulnessse, I haue borrowed of others for this purpose, and withall annexed my hand-writing, that if my ingratitude should hereafter appeare, I might by a publique censure be condemned and made ashamed for the same. Thus hoping for pardon of my bolanesse, and for fauourable acceptance of my good meaning in this behalfe, I humbly take my leaue, recommending your Ladiships to the Lord, and to the word of his Grace, who is able to perfect that good worke which he hath begun in you both.

Your Ladiships most bounden
and in all Christian duties
to be commanded,

IOHN WINSTON.



To the Christian Reader.



Ooke not (good Reader) to finde in these Sermons, an absolute discourse of this subiect of preparation to the Sacrament : for that was not intended by the Authors, but onely the excitement of their present auditors, as they saw occasion: whereby yet I doubt not, but a Christian heart shall finde great furtherance in that worke of Preparation.

Furthermore, let it please the Reader to be aduertised, that the Texts handled in this Booke, haue neyther so many Doctrines gathered from them, as the Authors could haue done, nor so many vses enforced vpon the doctrines, but onely such as were thought most meete for their present Auditorie.

In this which I haue done, I had as the approbation, so also the helpe of those that preached these Sermons following, for the reuising and perfecting of diuers things: yet so as their leasure could afford, and therefore what defects soeuer shall be found in the manner of penning, let them be imputed to me (if the Printer be not faultie) not vnto them, who were content to put a finger, but not their whole hand to this Worke.


John Winston.



A Summarie Collection of the heads
of Doctrine handled in the
Sermons following.

The Doctrine of the first Sermon on

PROV. 28. 13.

- I**  *iding of Sinne hindereth all true prosperitie.*
2 *He that would haue pardon for his offences,
must bring before God an acknowledgement of the
same.*
3 *He that would be assured of Gods fauour, must ioyne reformation with his confession.*
4 *Whosoener confesseth his faults and endeuours to amend
them, shall finde mercy from God, how sinfull soener he hath beene
in former times.*

The doctrines of the second and third Sermons on

ISA. 1. 16.

- 1** *Whosoener would haue God to wash him with the blood of his
Sonne, must wash himselfe by godly sorrow.*
2 *Christians must haue regard to the manner of their good
workes, as well as to the matter.*
3 *All penitent persons must learne to doe well.*
4 *Euery one must haue a principall care of the duties that per-
taine vnto him in his owne place.*
5 *Workes of mercy are very acceptable vnto the Lord.*
6 *In matters of Religion, men must hearken vnto God, and not
vnto flesh and blond.*
7 *If wee become truely penitent, neither the greatnesse, nor mul-
titude of our sinnes shall hinder our saluation.*
8 *God looketh for truth, not for perfection at the hands of his
children.*

handled in these Sermons.

9 Those that haue soundly repented, shall not onely haue spirituall graces, but also corporall blessings bestowed vpon them.

The Doctrines of the fourth Sermon on

2 C H R O N. 30. 18.

1 It is the dutie of all gouernours to pray for them that belong vnto their charge.

2 Whofoener would receiue mercy from God in the Sacrament, must come with a sincere heart thereunto.

3 So long as wee labour to keepe the substance of Gods worship willingly, though we faile in some circumstances unwillingly, God will be mercifull vnto vs.

4 God doth accept and will fulfill enery faithfull prayer that is made vnto him.

The Doctrines of the fift Sermon on

I S A. 55. 1.

1 The thirstie soule alone hath interest in the graces of God, and shall reape benefit by the meanes of grace.

2 Whofoener commeth to Christ Iesus in the religious vse of his ordinances, shall haue all his wants supplied.

3 The best things are best cheape.

4 Nothing can satisfie and content the minde but Grace.

The Doctrines of the sixth Sermon on

M A T H. 22. 11.

1 God is the onely absolute King ouer all the whole world.

2 The Lord taketh notice of enery guest that sitteth at his table,

3 It is not sufficient to come to Gods Wedding-feast, but wee must come as fit guests for so great a banquet, and so glorious a presence.

4 When God hath to deale euen against sinners, yet hee dealeth in good and peaceable tearmes.

5 Sinners shall haue nothing to say for themselves when God entred into iudgement with them.

6 The speciall time and place of the punishment of wicked men, is after this life in hell fire.

The

A brieffe summe of the Doctrines, &c.

The Doctrines of the seauenth Sermon on

PSAL. 119. 1.

- 1 **R**eligion is the way to happinesse.
- 2 So much sinceritie as any one hath, so much happinesse shall he haue.
- 3 It is a marvellous great prerogative to be freed from the bondage of sinne.
- 4 Nothing is superfluous that is done in obedience to Gods holy will.

The Doctrines of the eight Sermon on

IOHN 6.

- 1 By faire speeches to vs, or courteous usage of vs, we ought not to be stayed from telling men their faults, when by our calling we are required to admonish them.
- 2 Christ Iesus is acquainted with the purposes of such as come to his seruices.
- 3 A man cannot be both a worldling and a Christian.
- 4 They are most prouident for themselves, whose greatest labour is for grace.
- 5 The efficacie of the Word and Sacrament is from Christ his owne hand.

The doctrines of the ninth and tenth Sermons on

MARK. 14. 18.

- 1 Iesus Christ knew before what sufferings he was to undergoe.
- 2 They are likely to stand best, who are most fearefull of falling.
- 3 No bands of kindnesse can make wicked men faithfull vnto godly men.
- 4 Wicked men fulfill the will of God, to their owne condemnation.
- 5 All the delights and contentments of wicked men in this world, cannot counteruaile their miseries in the world to come.
- 6 The efficacie of the Sacrament is from Gods owne hand.
- 7 Christ Iesus in the Sacrament by corporall food giueth a most sure possession of himselfe, and union with himselfe.
- 8 Christ in the Sacrament doth make a full meale.
- 9 Faithfull Communicants at the Lords Table come to be enriched by Christ his legacie.



A
BRIEFE DIALOGVE
CONCERNING PRE-
PARATION FOR THE
worthy receiuing of the LORDS

SUPPER, taken for the most
part out of the Sermons
following.



What is the Lords Supper?

It is a Sacrament of the Eternall
Covenant; whereby, through the vse
of Bread and Wine, rightly admini-
stred, and faithfully receiued, the
soules of them that are ingrafted into
Christ, are spiritually nourished vnto
eternall life. *Math. 26. 28.*
Iohn. 6. vers. 27.
1 Cor. 11. 28.

*What then is required of those that will be partakers of this
heavenly food at the Lords Table?*

They must be prepared as meete guests for such a Ban-
quet. *Mat. 22. 12.*
1 Cor. 11. 28.

*For the better attayning to this preparation, how many things
are there to be considered?*

Three: first, what is to be done before the partaking of
it. Secondly, what at it. Thirdly, what after it.

What is that which must be done before?

There must be first, an examination how fit we are to re-
ceiue.

ceiue. Secondly, a premeditation of the benefits that we are to receiue. And thirdly, faithfull & feruent prayer for Gods blessing vpon our examination, premeditation and receiuing.

Of what points are wee to examine our selues?

1
Examination.

First, in generall, whether we be of the number of the faithfull, and haue in vs the life of grace: for otherwise wee are vnterly vnfit to be partakers of the Lords Supper, which is appointed for food to continue spirituall life where it is, and not to worke it where it is not: to be for nourishment vnto Gods Children; but for the bane and destruction of Dogs and Swine, that dare presume to meddle with the same.

2
Secondly, we must examine our selues more particularly.
Concerning what matters?

Whether wee haue attained vnto a competent measure of Repentance, Knowledge, Faith and Loue: which if we can finde in our selues, we may resolue our hearts in that point of generall examination, and conclude, that wee are within the Couenant of grace, and haue communion with Christ Iesus, and therefore are in state to be communicants at his Table.

How should we try our selues in the matter of Repentance?

1
Repentance.

We must examine, first, whether we haue at any time carefully sifted our hearts and behauiour, to finde out as many of our corruptions as possibly we could. Secondly, whether we haue beene, and are hartily sorrowfull for the same. Thirdly, whether wee haue rightly confessed them before the Lord, with an earnest desire of the pardon thereof. And fourthly, whether we purpose and resolue for euer hereafter (through Gods gracious assistance) to reforme both our harts & wayes.

Is there any necessitie of that searching of our selues?

1
Searching.
See the Sermon on *Penit.*
28. 13. Doct. 1.
Job 20. 7 et s. 12.

Yes verily: for otherwise we shall be found hidens of sinne, which hindereth all true prosperitie, and argueth plainly that there is in vs a loue of iniquitie, and abundance of hypocrisie, which will keepe vs from reaping benefit by the Word or Sacrament.

Whereby should we trie our selues to the entent we may come to a more full and particular sight of our corruption?

Psal. 119. 7. 59.

By the Law of God, which is the true Touch-stone: examining our selues by euery commandement, that so wee may discern

discerne, if not all, yet the most part of the corruptions of our soules, and errors of our liues : and for our more orderly proceeding herein, wee may vse this direction following ; wherein are set downe the chiefe heads of most of the sinnes against euery Commandement.

Sinnes against the first Commandement.

1 **A** Theisme, which is, when men eyther thinke there is no God, or liue as if there were no God.

2 Idolatrie, which is the hauing of a false God.

3 Ignorance, vncapablenesse of knowledge, errors and heresies.

4 Forgetfulnesse of good things, especially of those that most concerne vs, and chiefly at that instant when we should make vse of them. Secondly, remembring of euill things, especially of those that may most corrupt vs ; and chiefly then when we should be most free from the thought of them.

5 Vnwillignes vnto good things, principally to the best : readinesse vnto, and wilfulnesse in euill, especially the worst. Secondly, impatiencie vnder crosses.

6 Distrust of Gods power, mercy, &c. promises, and providence, whence carnall feares are wrought and cherished, and the true feare of God is expelled and banished.

7 Presumption vpon Gods mercy.

8 Carnall confidence in wit, learning, wealth, strength, friends, &c. thinking our selues the better or safer, simply for them : whence ariseth pride and securitie.

9 Much loue of euill : as also of our selues, our friends, our pleasure, profit, credit, &c. Secondly, little loue of God and of goodnesse, and of Gods seruants and seruices.

10 Hatred of God and goodnes. Secondly, want of hatred against our owne and others sinnes.

11 Abundance of wordly sorrow, shame and discontentment. Secondly, want of spirituall griefe, and indignation against our owne & others transgressions. Thirdly, not lamenting for the calamities of Gods people, priuate or publike.

12 Immoderate carnall mirth : too little spirituall ioy.

If any desire proofes of Scripture for these particular sinnes mentioned, hee may vse the help of Master Dods Booke on the Commandements : or of the True Watch, where many of these are touched.

13 Hardnesse of heart, benumbednesse of conscience: or hellish terrours and accusations, proceeding from doing things eyther without, or against the rules of the word.

Sinnes against the second Commandement.

- 1 **B** Ale and vnwarranted conceits of God, as when we frame any Image of him in our mindes.
- 2 Worshipping of Images.
- 3 Adoration of Angels or Saints, obseruing Holy-dayes in deuotion to them, swearing by them, &c.
- 4 Approbation of Idolatry by presence, speech, gesture, silence, keeping of superstitious Reliques and Monuments, keeping companie with Idolaters, &c.
- 5 Neglect of any of Gods ordinances, as of preaching, hearing, reading, meditation, conference, the vse of good bookes, and of good company, of priuate and publike prayer, fasting, making of vowes, &c.
- 6 Superstitious fasting, rash vowes, breach of lawfull vowes, abuse of lots, &c.
- 7 Want of sorrow for being borne of Idolatrous forefathers.

Sinnes against the third Commandement.

- 1 **P** Rofession ioyned with prophanenesse, vwhereby Gods Name is dishonoured.
- 2 Abusing of Gods word, first, by fruitlesse speaking of it. Secondly, framing iests out of it, or against it. Thirdly, maintaining of sinne by it. Fourthly, applying it to charming, &c.
- 3 Abusing the names or titles of God. First, by admiration, as by saying in our common talke, ô Lord, ô Iesus, &c. Secondly, by cursing, &c.
- 4 Swearing vainely, outragiously, falsely, &c.
- 5 Blaspheming.
- 6 Taking a lawfull oath without due reuerence and consideration.
- 7 Praying without faith, feeling, reuerence, seruencie,

to the Lords Supper.

5

not waiting for an answer, &c. asking euill things: ayming, more in our requests, at the relieuing of our necessitie; then at the aduancement of Gods glory.

8 Hearing, reading, meditating, conferring, singing of Psalmes; and receiuing the Sacrament without preparation, attention, reuerence, delight and profit.

9 Light passing ouer of Gods great workes of Creation, Preseruatiō, Redemption, as also of other his mercies, and iudgements.

10 Abuse of our Christian libertie, to the hardening, en- snaring, peruerting, or iust grieuing of any.

Sinnes against the fourth Commandement.

1 **N**eglect of preparation for the Sabbath before it come, and of fitting our hearts for holy Seruices when it is come.

2 Prophane absence from, or vnfruitfull presence at Gods ordinance.

3 Excessiue eating and drinking, which causeth drowl- nesse, and vnfitnesse for Gods worship.

4 Doing any ordinary worke of our Calling.

5 All recreations which distract.

6 Vaine and worldly speeches and thoughts.

7 A secret desire that the Sabbath were ouer.

8 Neglect of calling our selues or others to a reckoning after holy Exercises.

9 Giuing liberty to our selues in the night before the whole Sabbath be ended.

Sinnes against the fift Commandement.

Sinnes of all Inferiours in respect of their Superiours.

1 **W**Ant of reuerence inward or outward. 2. Neg- lect of prayer. 3. And of humble submission.

Sinnes of all Superiours.

1 Want of loue. 2. Failing in prayer. 3. And in giuing good example.

A Dialogue of Preparation

Sinnes of Children in respect of their Parents.

- 1 Disobedience.
- 2 Murmuring at their Parents corrections, though vniust.
- 3 Contemning of them for any defect of body or minde.
- 4 Vnthankfulnesse, in not relieuing them, not standing for their deserued credit, &c.

Sinnes of Parents.

- 1 Negligence, in not instructing their Children betime.
- 2 Not correcting them till it be too late : or doing it with bitterness, without compassion, instruction, and prayer.
- 3 Giuing them ill example.
- 4 Neglect of bringing them vp in some lawfull calling.
- 5 Not bestowing them timely, & religiously in marriage.
- 6 Light behauiour before them, and too much familiarity with them, whereby they become vile in their eyes.
- 7 Louing beautie, or any outward parts more then Gods Image in them.
- 8 A sinne peculiar to the Mother is, refusing to nurse them.

Seruants sinnes in respect of their Governours.

The three first sinnes of Children may be in Seruants,
as also these that follow.

- 1 Idlenesse in their calling.
- 2 Vnthriftnesse and vnfaithfulnesse in dealing with their Masters goods and affayres.
- 3 Stealing, priuie defrauding of them, &c.
- 4 Eye-seruice.

Diuers sinnes of Parents are found in Masters, as also these that follow.

- 1 Vnaduised entertaynment of sinnefull seruants.
- 2 Not vsing religious exercises with them : not admonishing nor correcting them, or doing it in an ill manner : grieving more when they faile in their businesse, then when they are slacke in Gods seruice.
- 3 Not recompensing their labours, by giuing them a due reward when they are with them, and when they part from them.
- 4 Neglect of them in sicknesse : vniust stopping of their wages for that time.

to the Lords Supper.

7

5 Not relieuing them (if they be able) in their age, vvho haue spent their youth in their seruice.

Sinnes of the Wife in respect of her Husband.

1 Failing in reuerence, which appeareth in froward looks, speeches or behauiour.

2 Disobedience in the smallest matters.

Sinnes of the Husband.

1 Not dwelling with his Wife.

2 Neglect of edifying her by instruction and example.

3 Denying her comfortable maintenance and imployment.

Sinnes common to them both.

1 Want of loue.

2 Bewraying one anothers infirmities: discouering each others secrets.

3 Ielousie. 4 Contention.

Sinnes of the people in regard of their Ministers.

1 Disobeying and opposing against their doctrine.

2 Denying them competent maintenance.

3 Not standing for them when they are wronged.

Sinnes of Ministers.

1 Slacknesse in preaching. 2 Vnprofitable or hurtfull teaching. 3 Giuing ill example.

Sinnes of Subiects.

1 Rebellion. 2 Refusing to pay dues.

Sinnes of Magistrates.

1 Carelesnes in establishing and promoting true Religion.

2 Of maintayning peace, and prouiding that malefactors may be punished, and well-doers be encouraged.

Sinnes of Inferiours in gifts or age.

1 Not acknowledging, nor reuerencing, nor imitating the graces of their Superiours.

2 Despising of the aged.

Sinnes against the sixth Commandment.

1 **R**ash anger, enuy, hatred, malice.

2 **B**rawling, reuiling, threatening, and prouoking of others.

- 3 Fighting.
- 4 Crueltie in punishing, oppressing, &c.
- 5 Murdering of our selues or others, or consent thereto.
- 6 Immoderate worldly sorrow: neglect of Physicke, of wholsome dyet and exercise, surfeiting and drunkenness, all which are enemies to the health and life of man.
- 7 Crueltie to our owne or others soules.

Sinnes against the seauenth Commandement.

- 1 **A** Dulterie, fornication, incest, rape, Sodomie.
- 2 **A**ll wantonnes, secret or open, alone or with others.
- 3 Nocturnall pollutions, lustfull dreames, &c.
- 4 Vnholy mariages, in regard of religion, age, neerenesse of blood, want of Parents consent, &c.
- 5 Abuse of the marriage- } natural separation, *Leu. 18. 19*
bed, not obseruing the time of } solemne humiliation.
- 6 Nourishing of the causes and occasions of wantonnes, as impure lusts, surfeiting, drunkenness, idleness, lasciuious apparrell, societie with lasciuious persons, lewd bookes, songs or speeches: wanton looks, pictures, stage-playes, dauncing, dalliance, &c.
- 7 Wearing apparrell contrary to our sexe.
- 8 Vnlawfull diuorce.

Sinnes against the eighth Commandement.

- 1 **C**ouetousnesse, and all desire of our Neighbours goods, albeit through feare or shame wee cannot get them.
- 2 Church-robbling.
- 3 Robbing of our selues by wastfulness in dyet, apparrell, gaming, &c. by idleness, vnaduised Suretiship, nigardliness, &c.
- 4 Robbing of others, taking away the smallest things, first, by fraud. Secondly, vncharitable inclosure. Thirdly, dealing wrongfully with the goods of the deceased. Fourthly, deceit in buying and selling. Fifthly, with-holding eyther things

committed vnto vs, or things found, lent, earned, or otherwise due.

5 Not making of restitution.

6 Counselling, or consenting to others in theft.

Sinnes against the ninth Commandement.

1 **F**alse witnesse-bearing in publike or priuate, or consent thereunto.

2 Raising, spreading abroad, or listening to false reports of tale-bearers.

3 Rash suspition, hard iudging, interpreting things in the worst sense.

4 Aggrauating and discouering others infirmities without care of their credit, others edification, or our owne good.

5 Flattery.

6 Lying, though in iest, or to a good end.

7 Boasting.

8 Iniurious charging of our selues to be hypocrites in time of temptation.

9 Want of care, of our owne and others good name, that God might haue more glory.

The breach of the tenth Commandement : by,

Multitudes of euill thoughts and motions against our neighbours, and scarcitie of such as are good.

When wee haue attained to a particular sight of our many and grievous iniquities and transgressions, what is further to be done of us?

We must labour to bring our hearts to true sorrow and contrition for the same.

What use is there of that?

It is very requisite in diuers respects; it being a speciall meanes to purge our soules from the pollution of sinne, to moue the Lord to haue compassion on vs, and plentifully to powre downe his mercies vpon vs; without which it is certaine there is no sound repentance in vs, nor mercy to be expected from our God.

2. Godly sorrow.

See the Sermon on Isa. 1

Doct. 1.

Iam. 4. vers. 8. 9.

Iere. 4. vers. 1 & 2.

Joel 2. vers. 13.

Zach. 12. 10. &

1 Chro. 13. vers. 1